MOHAMMAD THE PROPHET OF ISLAM

By
ABD ASSAMII AL MISRY
Cambridge P.E.

There is no god but Allah and Mohammad is his messenger

محمد رسول الإسلام
صلى الله عليه وسلم

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To my Father,
My best friend and the
most patient man I have
ever known.

A.A.

NOTES BY THE AUTHOR

I do not wish to write a long biography of Mohamad, the Prophet of Islam. I wish merely to explain briefly to the masses of English readers, his life and his irresistable inward impulses to publish the truth as revealed to him by God. It was for the truth that he risked his life, suffering daily persecution for years and, eventually, banishment, loss of property, of the goodwill of his fellow citizens and the confidence of his friends.

The chapters of the Globrious Koran translated into their English meaning have been rendered almost literally and every effort has been made to choose suitable language. Therefore, it must be clearly understood that these translations cannot be accepted as giving the precise meaning of the «Glorious Koran».

I beg to acknowledge with gratitude the information and help given by prof. Mohammad Khalaf Allah.

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OPENING CHAPTER

of the Koran

1. In the name of Allah, the Beneficent, the Merciful :

2. Praise be to Allah, Lord of the Worlds :

3. The Beneficent, the Merciful :

4. Owner of the Day of Judgement;

5. Thee (alone) we worship; Thee (alone) we ask for help;

6. Show us the straight Path;

7. The path of those whom Thou hast favoured; Not the path of those who earn Thine anger nor of those who go astray.

Amen.

INTRODUCTION

MOHAMMAD, THE PROPHET OF ISLAM.

This is the second book in a series of simplified Oriental Studies. It consists of a very brief biography of Mohammad, the Prophet of Islam. I have only attempted to draw an outline of his great life and to consider the greatness of Mohammad from various angles.

Mohammad was, first of all, a prophet who introduced to the world a religion that did not deny human nature or the mind. Seven(1) hundred million living followers of Mohammad profess Islam and adhere to a belief in the unity, powers, mercy, and supreme love of God. Surely such a religion, so widely and rapidly spread to the four corners of the earth, should be read and more deeply considered.

Mohammad, by means of his religion, achieved the most **wonderful miracle that ever happened in history.** He unified the Arab Tribes. Arabia itself comprised a group of tribes fighting each other for pasture or for a poet's label and, morally, Arabia was in a disgraceful state. This unity became so strong that the Arabs were able to stop the aggression of the Persian Empire from the East and the Roman Empire from the North to the West. They also defeated both of these Empires and built a greater Empire which expanded from the Atlantic Ocean to the Pacific in less than a century.

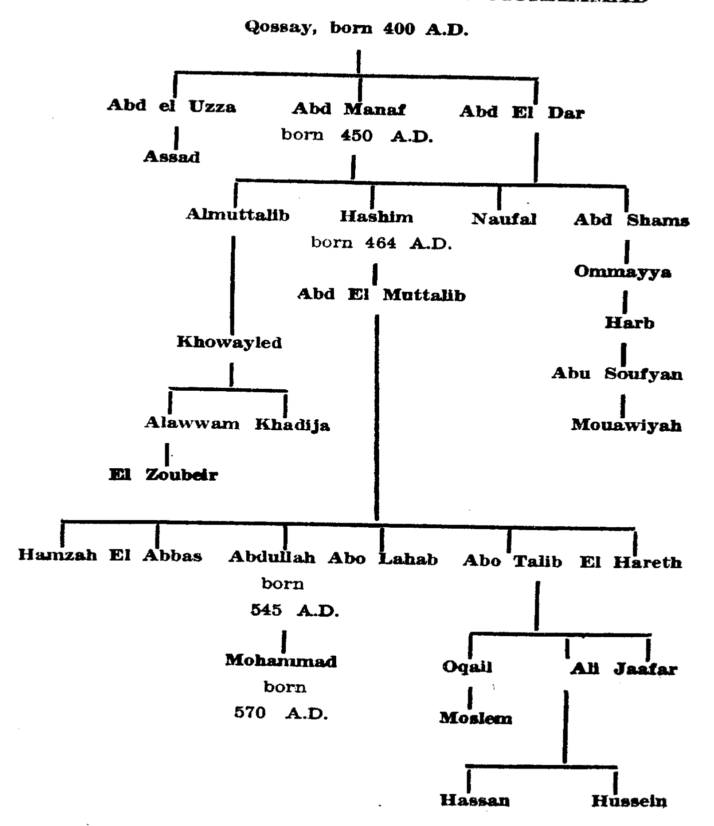
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1 — In 1980 they are about one thousand of millions.

Mohammad was a great reformer who introduced to the world an ideal new order of society and a new code of character. His new order deals with every aspect of human life.

However, this book is intended to give the reader only a brief outline of the life of Mohammad the Prophet of Islam.

THE GENEALOGICAL TREE OF MOHAMMAD



CHILDHOOD

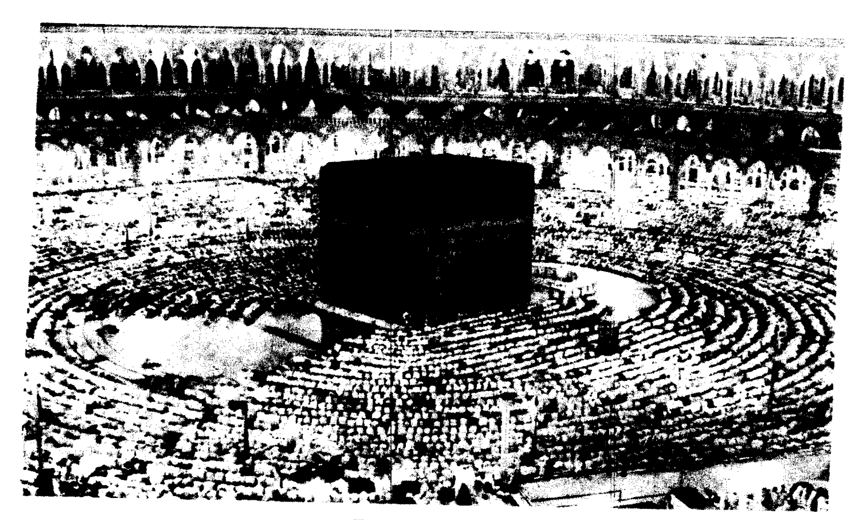
Mohammad, the revealer of Islam the religion of Allah, was the posthumous son of Abdu'llah, by his wife Amenah, a daughter of Wahb from the notables of Beni Zuhrah. Abdu'llah* belonged o the family of Hashim who were the noblest tribe of the Qoriesh tribes of the Arabs, and is said to be directly descended from Ismail. The father of Abdu'llah*, the grandfather of Mohammad, was Abd El Muttalib, who held the high office of Keeper of the Caabah.

During this year, the Arabs destroyed and defeated the Abyssinian Invaders. This is known as the **Era** of the Elephant, because of elephants which the invaders brought with them. Mohammad was born on the 12th day of the month of Rabi 1st in the year of the Elephant: the 29th August 570 A.D.

Mohammad was born at Mecca and upon his birth, his Mother Amenah, sent a message to Abd El Muttalib to inform him of the good news. The messenger reached the Chief who sitting within the sacred enclosure of Caâbah and rising with joy, **he went to the house of Amenah and taking up the** child in his arms, went to the Caâbah and gave thanks to God. Here Abd El Muttalib decided to call his son's son, Mohammad «The Praised One».

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* **He was then 24 years old.**



The Caâbah

It was the custom of the better classes of Mecca to send their children to be nursed by wet-nurses from the wandering tribes of the desert in order that they should take the correct dialect and accent of the classical Arabic and to benefit from the fresh air of the desert : also to be hardened to face life and to endure the hardships of travel and war.

These wet-nurses used to arrive at Mecca during a certain season of the year for the purpose of nursing the children of the rich. They usually refused to accept orphans, since as these had no fathers, the nurses were afraid they would not be paid with due generosity. Thus Barakah, a slave, was about to return Mohammad to his mother, when a poor wet-nurse called Halimah, from the Beni Saad Tribe, asked to nurse the orphan child. Halimah, who was very weak in body, did not appeal to the rich who refused her their children; however, she was given permission to nurse Mohammad. Mohammad was then taken by Halimah to her desert home, where he remained for about five years. He was weaned on reaching two years of age. Mohammad was then returned to his mother, Amenah.

In his sixth year Mohammad was taken to Madinah called then «Yathrib» (after the Prophet's immigration it was called «The Luminous City or «the City»), but on the return journey Amenah fell sick, and died at a place called «El Abwaâ» between Mecca and Medinah. Here we find the boy Mohammad without parents — an orphan.

Mohammad was then taken to Mecca by Omm Ayman, who, although young in years, became his faithful nurse and companion. It was at this time that Mohammad

came under the care and guidance of Abd El Muttalib, but the old Chief died about two years later, so the child was handed over to his Uncle Abu Talib.

Although losing both his parents there appeared no despair, malice or loss of spirits, as in the case of many orphans a feeling of inferiority, hatred and malice appears, but Mohammad had received yet love from the nurse and also from her husband. But with all this he missed the devotion of his mother, and the kindness and love of his grandfather.

This bereavement and its rewards from God are best described in the 93rd Chapter of the Koran.

The Morning Hours.

«Revealed at Mecca.»

In the name of God, the Beneficent, Merciful.

By the Morning Hours

And by the night when it is stillest,

Thy Lord hath not forsaken thee nor doth he hate thee,
And verily the later portion will be better for thee than the former.

And verily thy Lord will give unto thee so that thou will be content.

Did HE not find thee an orphan and protect (thee)?

Did HE not find thee wandering and direct (thee) ?

Did HE not find thee destitute and enrich (thee) ?

Therefore the orphan oppress not.

Therefore the beggar repulse not,

Therefore of the bounty of thy Lord be thy discourse.

On reaching his eighth year, the death of his grandfather was yet another severe blow for this youth. Great sorrow and depression overcame him. It was said that he wept continuously throughout the whole of the funeral procession until the conclusion of the burial ceremony.

This death was not only a loss to Mohammad but to all the Qoriesh Tribes. They had lost their finest leader, a man of action, decision and generosity. There was none other among his sons that could fulfil the position as their late father had done.

WITH HIS UNCLE

After the death of Abd El Muttalib, his grandfather, Mohammad was commited to the care of one of his uncles, Abou Talib. Abou Talib was the brother of Abd'ullah from the same mother. Although Mohammad had many uncles, Abou Talib's love for his nephew was as great as if Mohammad had been his own son. Mohammad had lost that great man of love and kindness, he found equal love in Abou Talib. From this, Mohammad conceived one outstanding lesson that evil and good ran side by side in life and that life had its virtues as well as its accidents.

Mohammad had found a new life in the house of his nucle who, although a very poor man with a large family; struggled daily to meet his heavy expenses. This he did with the greatest of patience and was never known to grumble or complain.

In this family, managed by the law of love, Mohammad tasted poverty. It was a noble poverty, a poverty

with pride. He found in this great man a wonderful ideal of struggle and strife for the existence of an honourable life. It was an accepted duty for Mohammad to work and to help his uncle in order to earn part of his living.

Work at this tender age was a kind of schooling for him; he gained experience through his work, the work of a shepherd, as it had been with Moses and David, a guide to a flock of sheep, leading them over mountains and ravines, waiting for them till they had fed, gathering them together, lest they stray, and leading them home to safety. He noticed their habits and life and there he saw no harm or malice, he grew to love them. One cannot help but notice the slight differencec between flock and folk, and the work Mohammad was being fitted into for his future life of Prophet.

At the age of twelve, Mohamed was taken by his uncle on a mercantile journey to Syria. This journey took place yearly and the caravan consisted of commercial travellers selling goods from Persia and the Yemen to the Roman Empire.

Mohammad went to Syria once again at the age of twenty-five on a similar mercantile journey.

In both journeys, he had no chance to learn or study other religions or make any contact with religious people. On the first journey he was a small boy. On the second journey, he was responsible for the commerce of a rich lady and he was bound to finish with his commercial dealings in a few days to join the caravan back to Meccah. Besides, that illiterate prophet never showed any sign of

knowledge or made any great pronouncement before the age of forty.

After his first journey, he returned to Mecca to work again as a shepherd.

A few years later, Mohammad accompanied his tribe to a war between the Qoriesh and Bani Kinana tribes which called the Al Fijar war.

Each year these tribes met for war over a period of set days and also appointed a date in the next year to continue hostilities. After the fourth year a treaty was made between these two tribes.

Apart from this happening, the youth of Mohammad seems to have passed uneventfully, but all authorities agree that Mohammad's correctness of manner, purity of morals, his honesty, his good qualities of mercy and helpfulness, his wisdom and devoted love and understanding to his kinsfolk won him the tile of "Al Amin" meaning "The Trustful". At this period he carried out his duties as a shepherd with his usual keenness. He was proud of being a shepherd, for he once said, "God has sent all his Prophets as shepherds. Moses was a shepherd. David, also, was a shephered. I am a shepherd."

Mohammad renounced in very strong terms the lure of money and everything material.

Continuous bereavements had a great effect upon him. He adopted an ascetic-like life. His contentment for simple work and life, also, gave him a greater sphere for his spiritual interest in meditation.

HIS MARRIAGE TO KHADIJA

Mohammad had become kown for his remarkable position amongst the people of Mecca, especially for his beloved personality and honesty.

Admittedly he did not spend all his time meditating at Hiraâ and places around Mecca, but at times he visited the Caâbah and found time to look up his friends. His most intimate friend was Abou Bacr Ibn Abou Qohafah.

Mohammad was now nearing his 25th year. It was about this time he settled, by his decision, a grave difficulty which had sprung up during the reconstruction of the Caâbh regardiag the placing of the sacred stone, which almost threatened to plunge the whole of the tribes again into war.

The Qoriesh tribes started rebuilding the Caâbah but when it came to the replacing of the sacred black stone each tribe claimed the honour. War loomed again between these related tribes. It was at this critical moment when Abou Omayya, the oldest citizen yelled "men of Qoriesh ! do not shed your blood. Let the first person to enter the temple arbitrate among you in this quarrel". The proposal was agreed upon and the first to enter was Mohammad "The Trustful".

Mohammad soon decided upon what action should be taken, which served to satisfy the contending tribes. Asking for a piece of cloth on which he laid the black stone, he ordered one from each tribe to take hold of the cloth. The stone was then deposited in its proper place giving each tribe the honour of having replaced the sacred stone.

It was during the beginning of his 25th year that on the recommendation of his Unlce, Abou Talib, he entered the services of Khadija, a very rich widow of Mecca. Khadija came from the Qoriesh tribe, a daughter of Khowayled. She was now forty years old and already been married twice and had become very rich from the inheritance of her two former husbands. Although many notables proposed marriage she refused all in turn, knowing that they had their eyes on her wealth. She was only interested in increasing her wealth by trading, with the help of her father.

It was during this period that Abou Talib approached his nephew and asked him to work for Khadija so as to earn a little more money to help him to keep his large family. Mohammad replied "Do as you desire, my uncle." Abou Talib then visited Khadija and asked if she would employ Mohammad as he had heard that she wanted someone to take charge of her merchandise. Abou Talib told Khadija that he could not accept less than twice the usual retaining fee for a steward. This meant four camels. Khadija replied, "If you had asked this for a complete stranger, I could never refuse, but you have asked this for a beloved relation".

Overjoyed, Abou Talib returned to his nephew with the good tidings, saying "This is a blessing from God to you !"

Mohammad was put in sole charge of Khadija's merchandise. She gave Mohammad her male servant "Maysarah" to help him in work and travel. This slave was deeply affected by the personality of Mohammad. He did not hear a harsh word throughout the whole journey, he always received a smile, confidence and com-

panionship from his master. Maysarah also noticed that his speech was enchanting wherever he went. He did not feel that he was a slave whilst in the company of his master. On the return from his journey with Mohammad, he reported all these news to Khadija.

It must be pointed out that this was the second and the last journey of Mohammad to Syria.

Mohammad having proved successful in obtaining all the merchandise needed by Khadija and had shown a greater profit selling her goods. Khadija was greatly pleased with the report of Mohammad's journey and the stories of praise from her slave about him.

Khadija was famous for her beauty, wisdom, virtue and wealth and decided to marry this unusual type. But how could she achieve this aim of marrying a poor man of 25 ? Khadija was now in her fortieth year.

Going to one of her relatives she spoke of her desire to marry Mohammad. The relative then met Mohammad and said. "What prevents you from marriage?" Mohammad replied "I have nothing to marry with". The lady then said, "If nothing is asked from you, and you are summoned to a woman of beauty, riches and honour, would you agree?" "Who is she," he asked, "that has wealth, beauty and honour and who will accept to marry a poor man?" "Khadija," she replied.

Mohammad could not believe that such a woman of her standing would ever think of, let alone want to marry, a man so poor, and he asked rather doubtfully:—

"Khadija, daughter of Khawayled ?"

"Yes..."

"How have I reached such a height?"

"Leave that to me."

"Well, I shall agree."

Mohammad admired Khadija especially after he had heared she had refused proposals from the notables of the Qoriesh. He consulted his uncles ,who consented to the marriage. He went with his uncle, Abou Talib to Khadija's uncle to arrange for the ceremony. The marriage was completed after Mohammad had paid a dowry of **twenty camels.**

His Married Life

The house of Mohammad and Khadija was a bright and happy one, and their marriage fortunate and fruitful. Two sons and four daughters were their issue. Their eldest son was El Qassim, who died in his infancy. It was the custom to call the father after the first son, and here Mohammad was sometimes called Abou El Qassim. The other son Abdu'llah also died very young. The four daughters were named Zeinab, Ruqayyah, Omm Colthoom and Fatimah. Fatimah married Ali Ibn Abou Talib.

Khadija, to please her husband, gave him a present of yet, another slave called Zayd Ibn Harithah. Mohammad at once set him free and adopted him as his son. This action was considered an unusual human deed. This was soon followed by yet another adoption, for Mohammad also worried over the poverty of his uncle Abou Talib, which was severe; and the large family of Abou Talib did not help matters, so Mohammad called upon one of his richest uncles, El Abbas and discussed

what should be done to release Abou Talib from his poverty. They decided to adopt two of his sons Jaâfar was taken by El Abbas and the other, Ali went to Mohammad.

Mohammad was a good looking man of medium height, with a rather big head with dark black hair, a wide forehead with curved joined eyebrows, dark black eyes, a thin even nose, broad chest, separated teeth, a heavy beard; his face was brown with a colouring of light red and rather a long neck. He used to walk quickly with a slight forward stoop.

He frequently appeared to be pensive and to be meditating. Yet he accepted jokes and light hearted speech. He listened much and spoke little; he never interrupted a speaker. He was generous, yet firm and decided.

Khadija knew her husband to be a good father who loved her and their children; he reared and taught them well. She loved him with outstanding devotion, and spent all her wealth in support of his new doctrine. Although she was one of the richest people in Mecca, she died a penniless woman. For she knew the ministry of her husband well. She conceived that he was a great man of a rare genius. Khadija was a great help to him and was the first convert to follow his doctrine. She stood beside him in the most critical periods, encouraging him and investing his soul with content and consent.

Mohammad, too, was very faithful to Khadija. He did not marry another woman whilst Khadija lived. As pointed out, polygamy was a habit among his fellow citizens. After 25 years of married life with Moham-

mad, Khadija died at he age of 65. He remained faithful to the memories of his late wife for he always looked back to this period of his life with fond remembrance. When the world called him an impostor and a cheat, Khadija was the first to acknowledge him to be the "Apostle of God". Indeed, so much did he dwell upon the mutual love of Khadija, that Aisha the youngest ever to marry Mohammad declared herself jealous of this rival who was dead. It was said, that Mohammad once mentioned the name of Khadija, and Aisha replied "who is Khadija, she was an old woman whom God replaced for you with better ones." Mohammad became very angry when he heard these words and retorted at once. "By God, God has not given me a better wife than Khadija. She believed when people doubted my faith. She gave me her money, when others refused."

In this atmosphere of love and loyalty Mohammad found a greater chance for deep thinking and meditation upon metaphysical problems.

The month of Ramadan each year was spent in a cave on Mount Hiraâ, six miles north of Mecca. Taking with him food and water, he stayed the whole month away from ordinary life and its complexities.

It was also the habit of the wise men and monks of Mecca to isolate themselves periodically for several days for the purpose of prayer and meditation. It was in this mood of communion that Mohammad used to think of the truth.

It was absolutely clear to him that his people were on the wrong path.

The idolatry and moral debasement of his people pressed heavily upon him.

Mohammad may have concluded—after long meditation—that the truth is One Almighty God who created the whole universe and who would reward this people.

Here I may quote what is meant by "reward" in the Holy Koran, Chapter 99 : —

"**The Earthquake**", chapter 99, lines 7-8.

"And who so doeth good an atom's weight will see it then.

And who so doeth ill an atom's weight will see it then."

THE FIRST REVELATION

Mohammad had reached his fortieth year. It was about this time that he usually went to Mount Hiraâ later called "Mount of Light". He had now become very restless and spoke to Khadija of his fear that he might be bewitched by some evil spirit, but Khadija encouraged him and reminded him that he was "The Trustful" and a good man, to whom evil spirits could do no harm.

Then one day whilst resting in the cave an Angel appeared to him and said : —

"Read!"

He replied : "I cannot read."

The voice again said : "Read ! "

He replied again : "I cannot read."

For the third time the voice speaking louder said : "Read"

Mohammad said : "What can I read?"

The voice said :

"Read in the name of thy Lord who createth...
"createth man from a clot : —
Read thou ! For thy Lord is the most beneficient,
Who teacheth by the pen.
Hath taught man that which he knoweth not."

(Chapter 96, "Th Clot", lines 1 to 5.)

These words seemed to have been carved into his heart, his fear increased and he really thought he was bewitched. After the Angel vanished he left the cave and wandered down the mountain to the desert thinking only of what he had seen and heard. He was certainly convinced that there was One Creative Almighty God, that the idols of the Qoriesh were all nonsense; that this One Almighty God would lead him to the Truth. But Mohammad was still wondering who told him of the Creator God who created and taught Man what he had not known.

Although still in fear, with investigations still going on in his mind, he heard again the voice calling him, looking to the sky he saw again the angel. He tried to avoid the vision. but the angel appeared everywhere around him even as far as the horizon. When the vision vanished, Mohammad returned to his house in a cloud of fear. He told Khadija that which he had heard and had seen and admitted he was afraid. She felt a great pity for her husband, and began to think the matter over in her mind,

for she knew that four of her relatives had been converted from paganism; two had become Christians whilst the other two remainded in a very critical Frame of mind, mentally not knowing what belief to accept. She was also aware of Mohammad's restlessness and brooding over spiritual matters during the past years.

But she had never seen him in such a state of mind; fear and fever seemed to have complete control of his body. With deep compassion showing on her face, she asked, "Where have you been ?" Mohammad did not answer her last question, but said,

"Wrap me up ! Wrap me up!"

Khadija became very afraid lest her husband might be sick, repeating her question again to Mohammad, but he repeated.

"Wrap me up ! Wrap me up !"

She cried aloud, "A blanket ! A blanket !"

As soon as the slave arrived with the blanket, she kept Mohammad wrapped up until his fear abated, and was able to speak to Khadija and tell her.

"I was so afraid of myself.' Then Khadija said, "No. ! it will not be, I swear by God. He will never leave you desolate. For you are kind to your relatives, you speak only the truth, you are ever faithful, you bear the afflictions of your people, you spend on good works what you gain in trade, you are hospitable, and are always ready to assist your fellow men."

It was with this great devotion, this great understanding and power of character that Khadija urged Mohammad forward in his great mission.

A few days later whilst Mohammad was sleeping in his house, his body trembled, his breathing increased, sweat poured from all over his body, waking he heard a voice saying : —

"O thou enveloped in thy cloak,
Arise and warn !
Thy Lord magnify,
Thy raiment purify,
Pollution shun

And show not favour, seeking worldly gain !

Chapter 74 — **The Cloaked One,** lines 1 to 6.

The next day Khadija took Mohammad to her cousin Waraqah and said, "O son of my uncle, hear what your brother's son says to you."

Waraqah said unto Mohammad, "O son of my brother, what did you see?" Mohammad told him what he had seen; then said, "Whilst resting in the cave I heard a voice say : —

"O Mohammad ! Thou art God's messenger, and I am Gabriel."

Raising my eyes again I saw the angel, and again the voice cried : —

"O Mohammad ! thou art God's messenger, and I am Gabriel."

I then turned my eyes away from the bright light of the vision until the angel vanished."

Waraqah who was a Christian said to Mohammad, "You are a Prophet, and the angel you saw was the angel who also met Moses. You will be called a liar,

you will be hurt. You will be turned out. They will wage war against you."

Then it came to Mohammad that the period of repose and peace had ended. There would be no more rest, he must go out to warn his people. But thinking to himself he repeated Waraqah's words : —

"The people will call me a liar, where shall I find these who wil believe?

They will hurt me, where shall I find protection ?

They will turn me out, where shall I find refuge ?

They will fight me where shall I find help ?

His Struggle in Mecca

Mohammad believing himself to be a commissioned Apostle, the Messenger and Prophet of God, sent to reclaim a fallen people to the knowledge and services of their Lord, had before him a very hard task in warning his people of their infidelity, their belief in paganism and their shameful immorality.

It is said that during the pilgrimage to Caâba it was considered respectful to be naked in the area of the sacred temple, and to recite immoral poems whilst walking around the sacred stone. To what God did-they pray and make sacrifice ? There were numerous statues of gold, gods of stone which looked down upon these pagans of naked women and men.

After the pilgrimage the men of Qoriesh used to sit around the Caâba to drink and retell their stories. In brief, it was a society of drunkards, usurers, doers of

immorality. He was to meet a community in which women had a position worse than that of animals. The men practised the terrible deed of burying their daughters alive. How could Mohammad approach the subject that women had equal rights in the eyes of God; that usurers were criminals; that they were drunkard, and it was a sin to drink, that adultery was a disgraceful sin which deserved severe punishment ? This was a community where adultery was a familiar unimportant matter, and which believed in Monks, fortune tellers and magic.

How could Mohammad approach such a dissolute community ? How could he tell them to submit and search for God's help through prayer, to obey God, to bring up their families correctly, to give alms, to give up paganism, usury, wine and to fast for God only. It was a community of gambling, which is strictly forbidden in the teachings of Islam. They were proud of warlike deeds and much more so, of their tribes, but here Islam put Islamic fraternity before the blood bond or tie.

PART I.

But Mohammad had to warn the people of their sins and to tell them of their duties towards God! Why not begin with Khadija!? She had already believed n his missioin and was the first convert to Islam !

It was when she accepted Mohammad's version of the first revelation which he had explained when in great fear. Who then could he warn ? There was Ali his cousin who lived with him. For Ali loved him beyond doubt—this great person who taught and kept him—that kind and decent man known among the people as "The

Trusty." Thus, it was without doubt that Ali should believe in Mohammd's mission. Then, there was Zaid the slave whom Mohammad had enfranchised and who was still living in the house of Mohammad refusing in any way to leave it. So the house of Mohammad became the first field for this new religious campaign.

When Mohammad was ordered to perform prayers, he also taught his new disciples living with him the ablution and these prayers.

One day when the Prophet and his cousin Ali were praying in conclave on the mountain, his uncle, Abou Talib, came across them, he said, "What are you doing here ? You are praying ! " "Yes" said the Prohet. "Yes my uncle. It is the religion of God and his angels. The religion of his Prophets. The relgion of our father Abraham. God has sent me with it as a messenger to his servants. And you my uncle, the most worthy person for me to advise and summon to the right path, for you are the first person who is apt to respond and help me." "Me," said Abou Talib looking down in deep thought about the new project.

Abou Talib perceived that this new religion would cause a great gulf between the tribes of Mecca, for he also knew that they would never believe such a doctrine, that they would insult and injure Mohammad; but Abou Talib dd not mention this to Mohammad, but raised his head and said, ! O my nephew I cannot quit the religion and traditions of my fathers, but, by God, you will see nothing that you will dislike."

Then looking to his own son Ali, who was at their side, said, "and you my son, what is this new religion

that you follow ? " "My father," said Ali, "I believe in God and his Prophet. I beleve in what he says, I pray with him, and I will follow in his path." "Then if he asks you to do good." said Abou Talib, "you can adhere to it."

It was during this meeting that this new religion had found itself outside the house of Mohammad.

II.

But its steps were slow and secret. The first man to believe in the new religion was Mohammad's most intimate friend, Abou Bacr whose name was Abdullah.

Abou Bacr was a very good looking man and was loved by his people a love which he so readily returned. He was liked mostly for his deep knowledge of their genealogy which was a source of pride and show. He was also a very rich merchant whose fame and confidence was well known amongst the people. Abou Bacr insisted upon preaching the new religion by all the means within his power. He spoke among his trusted and sincere friends and asked them to follow his doctrine. Abou Bacr recruited to the side of Mohammad, Osman Ibn Affan, Abd El Rahman Ibn Auf, Sâàd Ibn Abou Waqass and El Zubeir Ibn El Awwam. These were soon followed by one called Abou 'Obeidah Ibn el-Jarrah.

It was an outstanding rule that all new converts to Islam should go to the Prophet himself and disclose their conversion and to receive instructions and Islamic principles. Those pioneers of Islam practised and performed their prayers in secret as they were fully aware of the Quriesh Tribe who hated those who deserted their idols of worship. This state of secrecy lasted for about three years.

The symbolization of this great ideal in Mohammad himself, helped Islam to creep into the hearts of the honourable people of Mecca, who were known for their faitfulness, forgiveness and mercy. This preaching of liberty, equality and mercy recruited to the banner of Islam the weak and underfed slaves and most of all the poor and miserable women. They all soon found in Mohammad a big tender heart, a true and humble democratic man, a man of delightful speech, a man who believed and sought justice, who looked with devotion upon the poor, the weak and the orphans as would a tender and kind father. Thus, they grew keen and zealous about their new - found faith. They were even prepared to sacrifice the most valuable of their possessions for its cause. They valued it above their souls.

News of the new religion began to find its way out into houses and meeting places in Mecca. But the Qoriesh did not somehow heed it. The tribles thought it was no more than the usual single cases of conversion to Christianity and Judaism and that these so-called Moslems Would be just monks like the Christian Waraqa, cousin of Khadija, and that the people would never follow them. They were convinced that their religion of Idolatry would win the battle. They could never conceive that true faith has never been conquered, that truth will always outstay the forces of evil.

III.

After three years of secrecy God ordered his Prophet to expose his message manifestly, but, to his people first : —

"And warn thy tribe of near Kindred,
And lower thy wing in kidness) unto those.

belivers who follow thee,
And if (thy kinsfolk) disobey thee, say—
No ! I am innoncent of what they do.»
Chapter 26 — The Poets, lines 214 to 216.
Mohammad in obeying an order of God climbed to the top of a hill called Al Safa and calling aloud several times : ......

"O Qoriesh !" The people of Meca on hearing the summons went unto him. Then, Mohammad said unto them :

"If I tell you that there is an army behind this hill, will you believe me ?" "Yes, " they all cried; 'you are never doubted for we have never heard a lie from you."

"I am warning you," said Mohammad, 'of a great torment. O Bani Abd El Mottalib (1), Bani Abd Manaf (2), Bani Zohrah (3), Bani Taya (4), Bani Makh-zoom (5) and Bani Assad (6)*, God has ordered me to warn my people. I have nothing good for you in this life or the second eternal life except these words :—
"There is no God but Allah."

Abou Lahab then stood up and cried aloud to Mohammad, "Woe unto you !Did you gather us all just for this ! ?"

And the people were about to leave the place when his minor cousin, Ali, shouted, "O Prophet of God, I who will help ! I will fight whom you fight."
The crowd left the place laughing and mocking the prophet and his cousin Ali.

* 1, 2, 3, 4. 5. 6. Names of the families of Qoriesh Tribes.

The result of this meeting at Al Safa was a declaration of war between the Qoriesh and Mohammad.

The Qoriesh noticed that the followers of Mohammad had increased considerably and more each day were converted to this new faith. Yet, how could it be otherwise, for Mohammad was inviting the people to liberty, boundless liberty, a liberty unheard of at that time. He emancipated them from the tiranny of the men of religion, of superstition and from their Idols of stone and wood, those base barriers between man and his Creator. "For God and only God will try you for your earthly deeds. No man can mitigate your sins, no man can help you to the heavens—your deeds—will be your reward in the Kingdom of Heaven."

Mohammad did not only declare the absolute equality of man, but went on to stress that labour is the greatest honour. He said "There is no better food than that earned by one's own labour. The prophet David ate from the earnings of his own labour."

He has also said "the hand of a labourer is loved by Allah".

But would the Qoriesh accept the spreading of such a doctrine? Would it accept such a religion which was slowly, but surely weakening its position in Arabia and lowering the prestige of its Idols?

No ! This new religion must be stopped. War without mercy against its followers !

The Qoriesh's first weapon applied in this war against Mohammad was the use of poets — they were chosen because eloquence in Arabia at that time had

the most powerful effect amongst the Arabs. The poets, being the masters of the tribes, were therefore in a good position to wage the first attack. They urged the Arabs forward to war with their poems. They were responsible for recording the history and pride of the tribes. They attacked other tribes with their poetic words. Caravans traversing the deserts sung their poems which reached the far corners of the earth inhabited by the Arab races. Mohammad's only weapons to fight this warfare was the one and only miracle "The Glorious Koran".

Mohammad did not heed this attack as he had Moslem poets who retorted to the pagan poets. When their pagan poetry failed they began to challenge him by asking him to cure the sick, to anticipate the future or to bring a spring of water, but Mohammad said to them :—

> "Say : For myself I have no power to benefit,
> "nor power to hurt, save that which God
> "willeth. Had I knowledge of the unseen, I
> "should have abundance of wealth, and advers-
> "ity would not touch me. I am but a warner,
> "and a bearer of good tidings unto folk who
> "believe."
>
> Chapter 7—The Heights—Line 188.

This was a passive, peaceful answer : which did not stop their attacks. Thus, Mohammad began his war against their idols and gods of worship, these blocks of stone and wood which they worshipped without consider-

ing as to whether they are worthy of worship, these idols which could not help nor harm them. Mohammad challenged them with his only miracle, the Glorious Koran :—

> "And if ye are in doubt concerning that which "we reveal unto our Slave (Mohammad), then "produce a Chapter of like thereof, and call "your witnesses beside God if ye are truthful. "And if ye do it not—and ye can never do it "—then guard yourselves against fire prepared "for disbelievers whose fuel is of men and "stones."

Chapter 2—The Cow—Lines 23 to 24.

The Qoriesh against such an imminent disaster began to plan for a harsher fight. What urged them more was thier fear that Mecca would lose its position as a centre of commerce and the place of pligrimage in Arabia. This would result in the diminishing of their personal income.

But when they ...set out for revenge they found that Mohammad—as mentioned above—was already under the protection (1), of his uncle, Abou Talib, who was one of the respected leaders of the Qoriesh. Thus they met his uncle and asked him in compelling terms to stop Mohammad's activities or if not to leave him to be dealt with by them, but Abou Talib was unable to break his promise, and therefore refused their claim.

(1) *We mean here by «Protection» that it is a very deep tradition amongst the Arabs and Moslem centres that if any refugee asks for protection it must be carried out at any cost to the state or the individual.

Mohammad proceeding with his mission with the support of more Moslems daily made the Qoriesh more and more impatient, until they again decided to visit Abu Talib. They took with them Emarah Ibn El Walid Ibn El Moghirah who was considered the best and most handsome of the Qoriesh. They said to Abu Talib, "take Emarah as your son to deal with, and give us Mohammad to deal with." But the answer was, "No!"

It was not very long when again the Qoriesh's impatience was at its limit and they visited Abou Talib and said :

"O Abou Talib, you are an old and respected man, of a noble position among us. We have already asked you to stop your nephew and his invocation but you have not. We cannot, therefore, be more patient while our Fathers are abused, our dreams are mocked and our Gods are shamed. If you are not going to stop him, we shall fight you both until one side is completely extermmated."

Abou Talib found that the situation had become critically serious. Thus, he went to Mohammad and told him about the message from the Qoriesh and also said, "Help me and yourself ! Do not overload me with what I cannot endure."

On hearing this Mohammad became silent, and thinking deeply he looked down. He imagined that his uncle had weakened in front of the Qoriesh threat. But should he give up his new doctrine! ? Was it worth worrying about?

Raising his head he said to his uncle. "Uncle ! By God, if they were to put the sun in my right hand and

the moon in my left hand in order that I might give up my doctrine—before it prevails, or I die—I will never agree".

Mohammad with tears in his eyes was about to leave, when Abou Talib so deeply overcome and shaken by such deep faith stood up and called Mohammad to return. Returning to his uncle, who said to him, "My nephw you can go and say what pleases you. I shall never allow anything that you dislike to approach you."

And so, Abou Talib and the tribe of Bani Hashim, with the exception of Abou Lahab continued to give protection and refused to make a breach in the Arab traditions by delivering Mohammad to his enemies.

Inside his home, he was always encouraged by his loyal wife, Khadija, who never once despaired or muttered words of discouragement, in spite of the difficulties, she encountered with her husband.

Meanwhile the Qoriesh began to torture the Moslems, they followed them with intent to harm and injure them. Every tribe was now bitterly oppressing its Moslem members. Bilal, a slave, was laid naked with a large stone placed upon his chest, to die under the mid-day sun-Daily, he was left tied on the burning sands for believing and saying, "I have One God." It was Abou Bacr who on passing witnessed this terrible punishment. He at once released him and at the same time enfranchised him. A woman was tortured to death for admitting that she was a Moslem.

Whenever possible all Moslems were subjected to a beating and grossly insulted. Mohammad himself, in spite of the Bani Hashim's protection was often insulted

by words, and dirt was thrown upon him whilst he was performing prayers.

This torture and these insults lasted for a long period, but were in vain, for the new religion was gaining converts and spreading rapidly.

This diffusion of Islam was due to many causes. Mohamad and his followers were not coveting power or wealth, but only to seek the right path. Mohammad appealed to those who hurt him to emancipate themselves from paganism and their superstitions which degraded humanity. For this high moral reasoning he was about to be killed, insulted by poets and his followers tortured. But for all this, they were faithful, they resisted and stood firm by the principles of their new religion.

This powerful hold the new religion had upon its followers was extraordinary and at times may astonish the reader, for it was obvious, **there was nothing promised to urge them to these sacrifices.** They were also in a minority, they had no wealth and certainly no power. This new religion prohibited and curtailed the majority of their entertainment, especialy wine and adultery. It may have been the great personality of Mohammad that inspired them, for he certainly had immeasurable endurance, his known kind treatment, good character, sincerity, truthfulness and a decided and powerful will. It was these and other factors that helped in the spread of Islam.

Arabia was a Republic-like country. Each trible was leading somewhat, sort of an independant life. Even in Mecca itself there was no single person at its head.

Mohammed was considered to be one of the Notables of Mecca and by far the richest through his marriage to Khadija. Thus, there was no fear of his religion as regards the social order in Arabia.

On the other hand, Moses and Jesus had found themselves amongst nations ruled by demi-gods and kings who had a certain amount of sanctity. They were certainly in need of their abnormal miracles to undermine the dissolute social order which faced them.

But Mohammad had to deal with the brain first, for his only miracle was the eloquence of the Holy Koran. His teachings covered most scientific means. He always asked at the beginning of his meetings or teachings for all to remove first and foremost any idea of religion or prejuddice they might have, so that the person might begin by observation and experience then comparison and organization. Lastly, so that they might reach to the rules and results.

The results—which are no doubt scientific—should remain facts, untill science might prove them different. This scientific method is the most sublime ideal in our modern world. It proves without doubt, the respect of humanity and of the human mind. Eeach tribe in Arabia at the time of Mohammad had its own idol. Their neighbours were Sabians who practised fire and Sun worship. Which of these Gods was the real one? But the practical method in Islam was to ask the new disciple to forget all his prejudices. To think first about himself. These tribes were related to one another. Nations have relations with each other. Man has relation with animals and the earth 'minerals. The earth has

its organized relations with the moon and sun and with all other planets. All these relations have their fixed rules which have never changed since millions of years, they can never change lest the whole of the universe should change.

So, this change has never happened, then there must be a supreme ruling God since the very beginning, and all that the universe contains runs accordingly to the rules imposed by His will. To this God every heart must turn. We must seek His rules by different means of research and thought. Thus everything that is worshipped apart from God, is false. It is superstition that degrades humanity and the human mind, this mind which is the most sacred part of the human race.

Here we quote the basic rule in Islam which is best explained in these two lines from the Holy Koran :—

"And who so doeth good an atom's weight will see it then.

And who so doeth ill an atom's weight will see it then."

Chapter 99—**The earthquake.** Lines 7 to 8.

V.

When the Qoriesh found that their positive attack against Mohammad had failed, they tried to seduce him with wordly honours. They sent him Otbah Ibn Rabiâ to say, "O Son of my Brother, you are distinguished by your qualities and your decent ways. Now you have sown division among our people and cast dissension in our families, you have denounced our Gods, but for all

this we have proposals to offer you. Think well, lest one of them may satisfy you. If you wish to acquire riches by this affair, we will collect a fortune for you, larger than any possessed by any one of us, if you desire houners and dignity, we shall make you our chief and we shall not do a thing without you. If you want dominion and authority, we shall make you our king. If the demon which attacks you cannot be overpowered by you, we shall bring doctors and give them all the money they require to cure you."

When Otbah had finished Mohammad recited this Chapter of the Holy Koran :—

Chapter 32 : **The Prostration.**

"In the name of God, the Beneficent, the Merciful.

Alif, Lam, Mim.

The revelation of the Scripure where there is no doubt is from the Lord of the Worlds. Or say they : He hath invented it? Nay, but it is the truth from thy Lord, that thou mayest warn a folk to whom no warner came before thee, that haply they may walk aright. GOD it is who created the heavens and the earth, and that which is between them, in six days. Then he mounted the Throne. Ye have not, beside HIM, a protecting friend or mediator. Will ye not then remember ?

He directeth the ordinance from the heavens unto the earth, then it ascendth unto Him in a day. Where of the measure is a thousand years of that ye reckon.

Such is the KNOWER of the visible and the invisible the MIGHTY, the MERCIFUL.

Who made all things good which he created, and he began the creation of man from clay !

Then he made his seed from a draught of despised fluid.

Then he fashioned him and breathed into him his sprit, and appointed for you hearing and sight and hearts.

Small thanks give ye !

And they say, when we are lost in the earth, how can we then be re-created? Nay, but they are disbelievers in the meeting with their Lord.

Say : The Angel of Death, who hath charge concerning you, will gather you, and afterwards unto your Lord ye will be returned.

Couldst thou but see when the guilty hang their heads before their Lord (and say) : OUR LORD ! We have now seen and heard, so send us back, we will do right, now we are sure.

And if we had so willed, we could have given every soul its guidance, but the word from ME concerning evildoers took effect. That I will fill Hell with the Jinn and mankind together.

So taste (the evil of your deeds) for as much as ye foregot the meeting of this your day. Lo ! We forget you.

Taste the doom of immorality because of what ye use to do.

Only those believe in our Revelations who, when they are reminded of them, fall down prostrate and hymn their praise of their Lord, and they are not scornful.

Who forsake their beds to cry unto their Lord

in fear and hope, and spend of that WE have bestowed on them.

No Soul knoweth what is kept hid for them of Joy, as a reward for what they usually do.

Is it he who is a believer like unto him who is an evil-liver? They are not alike.

But as for those who believe and do good works, for them are the Gardens of Retreat — a welcome (in reward) for what they use to do.

And as for those who do evil their retreat is the FIRE. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said; Taste the torment of the FIRE which ye use to deny.

Any verily WE make them taste the lower punishment before the greater, that haply they may return.

And who doeth greater wrong than he who is reminded of the Revelations of his LORD, then turneth from them.

Lo ! We shall requite the Guilty.

We verily gave MOSES the Scripture; so be ye not in doubt of his receiving it; and we appointed it a guidance for the Children of Israel.

And when they became steadfast and believed firmly in Our Revelations, we appointed from among them leaders who guided by OUR COMMAND.

Lo ! thy LORD will judge between them on the DAY of Resurrection. Concerning that wherein they need to differ.

Is it not a guidance for them (to observe) how

many generations we destroyed before them, amid whose dwelling-places they do walk ? Lo! therein verily are portents! will they not heed?

Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

And they say : When cometh this victory (of yours) if ye are truthful?

Say (unto them) On the day of Victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.

So withdraw from them (O Mohammad), and await (the event), Lo! they (also) are awaiting (it)."

Otbah became enchanted by what he had heard of the Glorious Korân. He perceived at once, that Mohammad was not a person that could be seduced by any worldly temptation. Thus Otbah returned to his people and strongly advised them to let Mohammad continue as he desired.

But, the Qoriesh became outraged and without delay, intensified their attacks against the Moslems. Thus, with fear for his weaker discipies that they might be killed or severely injured, Mohammad advised them to seek refuge in the neighbouring Christian Abyssinia where ruled a pious Sovereign, till God in his mercy wrought a change in the feelings of the Qoriesh. Mohammad took this step because he heard of this righteous Christian King, and of his tolerance and hospitality. Mohammad coveted this King's welcome for his followers.

A considerable number of Moslems emigrated to Abyssinia, and on hearing this, the Qoriesh sent two delegates to the Negus to demand the return of the refugees so that they might be put to death. The charge made against them, said the delegates, was the abjuration of their old religion.

Th Negus gathered the exiles and asked them about this religion for which they had deserted their houses and land. One exile, Jaafar Ibn Abou Talib said, "O King, we were plunged into the depth of ignorance and barbarism: we adored idols(we lived in unchastity; we ate dead bodies and we spoke abominations, we disregarded every feeling of humanity and the duties of hospitality and neighbourhood, we knew no law but that of the strong until God raised among us a man, of whose birth, truthfulness, honesty and purity we were aware; and he called us to the UNITY OF GOD and taught us not to associate anything with HIM. He forbade us to worship Iodls, and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of neighbours. He forbade us to speak evil of women or eat the belongings of the orphans. He ordered us to flee away from vice and to abstain from evil; to offer prayers, to render alms and to observe the fast. We believe in him, we have accepted his teachings and his injunctions to worship GOD and not to associate anything with HIM. For this reason our people have risen against us, they have persecuted us in order to make us forgo the worship of GOD and return to the worship of Idols of wood and stone, and other abominations. They have tortured and injured us until, finding no safety among them, we have come to your country and hope you will protect us from their oppression!"

On hearing this the King refused the demands of the Qoriesh and their deputies returned at once to Mecca. These Moslems refugees did not remain long in Abyssinia and soon returned to Mecca.

VI

The blood of martyrs irrigated the field of Islam. The more moslems that the Qoriesh put to death, the more declared their new religion.

The Islam of Hamzah, the youngest uncle of Mohammad and one of the strongest of warriors of the Qoriesh was rapidly followed by the Islam of Omar Ibn El-Khattab. the most feared and daring, who was yet stil the youngest of the Qoriesh warriors. Great power was given to Mohammad by the Islam of Omar Ibn El- Khattab. Here again the Qoriesh began their intrigues. A deslaration in writing was placed on the Caâba to be witnessed by their Gods and to emphasise its conditions. It was a declaration of siege which stated : —

> "All tribes are forbidden to deal in any way with Bani Hashim and Bani Abdel Muttalib. Nor will they marry or allow their daughters to marry the relatives of Mohammad and his followers. the selling or buying of food on either side is forbidden."

It was a cruel economic and social siege, a weapon of starvation used ruthlesslv by the Qoriesh who knew too well its dreadful effects. It was no long before the Moslems had to retreat to the hills where they lay, in siege for three long years.

During these years of siege the burden was abnorbal ly heavy upon Mohammad, for he had to console the

hungry, to encourage his disciples, to raise their morals in case they should surrender to the terms of the Qoriesh. He had to console the anxious hearts of the children who missed the comforts of their homes and families. He had no light responsibility in the case of his wife and children. They were also suffering intensely the same kind of hardships. Khadija was a great help, a woman of stout heart who stood by her husband's side during these agonizing and fatal years.

But the siege was not firm as the Qoriesh would have desired. For every man and woman in siege had some kind of relation or friend in Mecca and soon food began to reach them, so by the third year the siege began to lose strength and the Moslems were able to return to their homes in Mecca.

News of this siege soon began to find its way among other tribes all over Arabia. Pilgrims coming from different parts of Arabia were asking about this new religion and were curious to see this man Mohammad, who claimed to be sent by GOD as HIS MESSENGER, and who taught this relgion of equality and love. The Qoriesh soon perceived this danger contact, and therefore gave orders to their men to warn all pilgrims they met, that Mohammad was a magician and a wizard.

These intrigues by the Qoriesh failed miserably for they did not prevent the facts preached by Mohammad from reaching the people. It was one result of his meeting during the seasons of pilgrimage that Islam began to take seed in various parts of Arabia.

VII.

After three years of siege and horrible strife, the Prophet of course needed rest. But tragedy followed instead, for after the twenty-eighth day of home-coming Abou Talib, the Prophet's uncle and guardian, died. It was, no doubt, a severe blow, but a severer one followed. His devoted wife Khadija died.

Khadija, the inexhaustible source of love and moral strength never once complained of difficulty, although she met much in her life with Mohammad. she never failed him. She had fulfilled her duty as an ideal wife. Here Khadija passes into history, and will remain so as one of the greatest women in Islamic History.

Mohammad was also feeling very deeply the loss of Abou Talib who had died just before Khadija. But the Qoriesh were watching the end of Abou Talib and intensified their bitterness in their struggle against Islam. It is said that just before Mohammad was about to begin one of his meetings, he quoted from the Glorious Koran : —

> "O Mankind ! Lo ! We have created you Male and Female, and have made you nations and tribes, that ye may know one another. Lo ! the noblest of you, in the sight of God, is the best in conduct. Lo ! GOD is Knowing, Aware."
>
> Chapter 49—The Private Apartment, Line 13.

This quotation to the Qoriesh meant the collapse of their social order, for it meant equality between the Head of the Tribe and his servant. They could never conceive such teachings, and the difficulty of changing these deep-rooted traditions in their souls, was great. Not only

had this to be broken, but jealousy was a big difficulty, for the leaders of the Qoriesh suffered very deeply from jealousy. They were jealous of others who were richer and more powerful or nobler than themselves.

Thus they used the opportunity to visit Abou Talib whilst he was dying, to consult him in order that Mohammad might stop his preachings. Abou Talib had Mohammad summoned to his bed side in order to meet the delegates of the Qoriesh, to satisfy them and to free his own conscience of this responsibility.

The conversation ended when Mohammad said "Yes, my uncle. It is one phrase, and if they can give it to me, they will rule, at home and abroad."

"Yes," said Abou Jahl, "ten phrases; by your Father."

"You will say," said Mohammad, "There is no GOD but ALLAH and you must leave all other things of worship in return."

"Do you want," said Abou Jahl, "to make all gods one ? It is absurd."

Abou Suffian then stood, followed by the rest and said on leaving, to those who followed, "This man can give you nothing."

The death of Abou Talib played very heavily upon the feelings of Mohammad. Here one called Abou Lahab offered him protection. But Abou Lahab was urged only by vain pride and not by human motive. Thus it was not very long before he abandoned his promise to Mohammad mainly because it became a rather expensive one.

VIII

It was soon evident that the Qoriesh were to use more disgusting weapons against the Prophet of Islam. Their fight became more bitter and daring now that Mohammad lacked the protection of Abou Talib. They began to insult him by throwing dust upon his head. One day dust was thrown over him whilst near his own house. Fatimah his daughter, saw her father entering the house with dust covering his head. She stood and began to remove the dust but at the same time was heard to be weeping.

These tears of Fatimah, who was very young and who had recently lost her mother, struck deeply into the heart of her Father. Mohammad said "Don't weep, my daughter. GOD will defend your father." And so, with this deep and powerful inspiration of faith in GOD Mohammad soon consoled his daughter.

But the insults and injuries caused by the Qoriesh were daily increasing, so Mohammad decided to leave and go to a town in the South of Mecca called Taif, in search of protection, and a better home for his religion.

Taif offered Mohammad more enemies. The tribe of Thaqif refused his religion and became much more cruel than the Qoriesh. They mocked him and ordered their slaves to follow and stare at him. Bleeding from his wounds, he sat in the shade of a palm tree suffering also from hunger and thirst. He raised his hands to heaven and cried, "O MY GOD ! I make my complaint unto YOU, out of my feebleness. I am insignificant in the sight of the people.

"O ! YOU are the most Merciful LORD of the weak ! YOU are my LORD ! Do not forsake me ! Do not leave me a prey to strangers or to my enemies. If YOU are not angry, then I am safe and I do not fear. I seek refuge in YOUR countenance, by which darkness is dispersed and peace comes here and hereafter. Let not YOUR anger descend on me; solve my difficulties as it pleases YOU. There is no power, no help, but in YOU"

Mohammad returned to Mecca sadly striken in heart by what appeared the failure over his attempt with the people of Taif, but this did not affect his solid faith in GOD and his victory.

The Qoriesh had not changed their policy towards him, in any way. Mohammad could see that they still insisted upon the torment of his disciples, and it was not very long before they restarted their insults and further injuries against the Prophet himself. But Mohammad never faltered in any way in his duty amongst other-tribes who came to Mecca for trade and pilgrimage. Somehow the Qoriesh seemed even to have a hold over them too, for their propaganda and false accusations followed his very foot-steps. There appeared only slight hope of preaching the word of GOD among them.

THE HEGIRA
OR
MOHAMMAD'S FLIGHT TO MADINAH

Madinah, Yathrib, as it was called before the Hegira, was known to Mohammad since his Father had been buried there. He, also had some relations living there who were his falther's maternal uncles.

The tribes of Aws and Khazraj were also inhabitants of Madinah with rather a large minority of Jews There appeared to be a more bitter enmity of blood between the Arabs and the Jews than among the Arabs themselves. The Jews had their religion and believed in ONE GOD. Thus, they blamed the Arabs for their paganism and warned them that there would be an imminent Prophet who was mentioned in their Book who would one day help them to eliminate the Arabs.

It was during the season of pilgrimage, in 620 A.D. at Mecca that Mohammad met two from Medinah. He spoke to them about his new religion. They emphatically believed that Mohammad was this Prophet mentioned by Jews. They had no doubt in their mind as to the faith of Mohammad for they at once became his proselytes. On returning to their citv thev spread the news of this Arab Prophet who would end the dissensions between the Aws and Khazraj and all other tribes.

The folowing year twelve men from Madinah came to meet Mohammad to profess their adhesion to Islam, This meeting took place on a hill called Aqaba, and was

therefore called "The First pledge of Aqaba". The pledge taken was as follows .—

"We promise that we shall not associate anything with GOD. We shall not steal, nor commit adultery, nor fornication. We shall not kill our children (1). We shall abstain from calumny and slander. We shall obev the Prophet in everything that is right. For those who will fulfil their promise will be paradise."

Those twelve men returned to Medinah accompanied by a disciple so that he might give instructions, rules and a deeper knowledge of Islamic teachings.

Islam began to spread rapidly in Madinah—rapidly far beyond Mohammad's hope But the year between the first pledge of Aqaba and the second pledge of Aqaba was one of the most critical years in the life of the Prophet, and by far the most remarkable too.

Was his sublime trust in God and the grandeur of his character. He felt the deepest sorrow for the obstinacy and insistance of his people upon Idolatry. But through this sorrow he was anticipating with the help of his powerful faith, the victory of truth at the end.

Regarding this epoch, a few words of unconscious admiration escape even the lips of Muir. "Mohammad, thus holding his people at bay, waiting in the still expectation of victory to outward appearance defenceless, and with his little band. as it were, in the lion's mouth, yet trusting in the Almighty power whose messenger he believed himself to be, resolute and unmoved—presents a

(1) It was a deep-rooted tradition among Arabs before Islam to bury their daughters alive.

spectacle of sublimity paralleled only in the sacred records by such scenes as that of the Prophet of Israel when he complained to his master, "I, even I only, am left."

Before the next pilgrimage his disciples returned from Madinah and informed Mohammad of the good news of his successful mission, the wide and rapid spread of Islam, without any kind of oppression from Jews or infidels.

With this in view, Mohammad no doubt thought of Yathr b as a good refuge for the Meccan Moslems, some of whom had fled once more to Abyssinia because of the great pressure and sufferings they were undergoing whilst in Mecca.

Therefore Madinah (Yathrib) being nearer was also an Arab City richer and more fertile than Mecca. Living there also were brothers of their Faith.

Mohammad could not offer them protection in Mecca. as he would be able o do in the Old City of Madinah.

It was also obvious to Mohammad, that if they emigrated to Madinah they would become a power that would be more able to defend the new order and propagate it.

In 622 A.D., the following year, 73 men and 2 women came from Madinah to meet Mohammad. On meeting such a large number, Mohammad decided a new and greater pledge. A pledge not only for preaching Islam peacefully—as he had done. sacrificing and suffuring injury with silence and patience—but a pledge to defend themselves against aggression. Thus, he spoke to their

leaders secretly and found them ready for any sacrifice he so demanded. Therefore, a meeting was arranged for midnight on the Hill Aqaba.

They crept in the stillness of the night in fear of the Qoriesh to their meeting place. Mohammad arrived with his uncle, El Abbas, who was not a convert, but perceived the great possibilities of such a meeting and treaty with his nephew, although he feared that the result of this meeting might cause war affecting his tribe, and that these strangers might betray them also.

Thus, El Abbas, was the first to speak at the meeting. He said : "O Yathribites ! you know that we defend Mohammad and also listen against our people with whom we agree in opinion. For Mohammad is of power and respect amongst his people and he wants you to unite with him, to protect and defend him against his enemies. If you can fulfil a promise to protect and defend him, then carry out this responsibility. If on the other hand, you cannot and might desert him whilst he is away, then refuse him now."

"We have heard your speech," said they. "Speak Prophet of GOD and ask for yourself and for your GOD what you desire."

The Prophet began by reciting several passages of the Glorious Koran, and then repeated the former pledge, "that they will worship none but GOD, they must observe the precepts of ISLAM, to obey Mohammad in all that is right, to defend him as they would their women and children."

Then a man said, "O Prophet of GOD, there exist between us and the Jews, treaties that we shall break

and if we do and you win victory and powers will you quit us and return to your people?". The Prophet smiled and replied, "Nay, never, your blood is my blood. I am yours and you are mine. I fight whom you fight, and keep peace with whom you keep peace."

Yet another cried,"O Yathribites, do you know what is intended by this pledge ! ?. It means that you will fight the red and the black. Your money and your nobles may be lost. Are you ready for that? If not, leave him, or it will be your everlasting shame. Or, if you have decided, then he is the best now and afterwards."

They all replied, "We prefer the Prophet in spite of the loss of Souls and money. What, then shall be our reward?" "Paradise." said the Prophet. Each man then placed his hand in the Prophet's hand and swore allegiance to him and to GOD.

Mohammad then asked them to choose 12 men from among them to act as delegates of Islam in Madinah. And, so, the second great Pledge of Aqaba was concluded.

During the meeting, a member of the Qoriesh was passing and overheard a part of the agreement. So as to frighten and to gather more information about the meeting, he cried aloud. "O Qoriesh, Mohammad and some traitors are conspiring to fight you." The Yathribes became annonyed on hearing him and said to Mohammad "By GOD, if you order us we will exterminate those who are in Mina by the morning with our swords. "No," cried Mohammad. "We are not ordered to do so, return to your tents." However, the Qoriesh tried next morning to discover more news, but they failed.

It did not take long for the Qoriesh to realise this far-reaching danger resulting in the facts of greater freedom and truth against their Idols and abuse.Besides, a greater fear overcame them, a fear of this man of great faith who never bent to or feared injury, sacrifice, or even death; they worried greatly about the effect of his preachings, and his power after the conclusion of the Great Pledge.

Not only were the Qoriesh in deep thought about the result of the Pledge, but so was Mohammad, who perceived quite well that it would mean the beginning of victory for his rightful cause.

The Qoriesh struck almost immediately, and the disciples of Islam in Mecca were subjected to a furious persecution.

Again, Mohammad decided for the safety of his followers and ordered all Moslems to leave for Medinah separately. They left in twos and threes in order not to warn the Qoriesh of the planned emigration. Mohammad Ali, his younger cousin and Abou Bacr his most trusted and intimate friend were the only notable Moslems left in Mecca.

Not a soul could say whether Mohammad would leave Mecca or not. Before, he had ordered his friends to emigrate to Abyssinia whilst he remained and preached his mission. Thus the Qoriesh doubted his intention. Even Abou Bacr asked permission from the prophet to emigrate also, but the Prophet said to him, "Do not hurry, for GOD may send with you a friend."

The Qoriesh were not very afraid of this emigration of Moslems. They were fully aware of the influence and power the Moslems had in Madinah, espcialy in the way of trade with Syria. This was also so with the Meccan Moslems. They were also aware of the brain and moral power of Mohammad. This alone was a strong and upsetting menace; yet far greater and more dangerous was the appearance of Mohammad among the Moslems of Madinah !

It was after a very long consultation in the town-Hall that the Qoriesh decided—as the matter had become one of the life or death—to assassinate Mohammad. It was therefore decided that the execution should be carried out by an assembly of youth. In other words, each tribe was to select a representative so that all could strike simultaneously with their swords. By this murderous action the responsibility would rest upon all the tribes represented. Therefore their numbers, as tribes were concerned, would far out do the relations of Mohammad who would not be strong enough to avenge his blood and would accept a material reward.

II.

Mohammad was well aware of the murderous intentions of the Qoriesh, but this did not prevent him from staying on in Mecca until he received orders from God to emigrate. Going to Abou Bacr, he told him of his Master's orders and asked him to be his companion on the journey. Abou Bacr most decidedly agreed; for here was his friend as was promised. Both were readv to leave, but were sure that the Qoriesh would prevent

them. They also found that the select of youth on the mission of murder had surrounded the house of Mohammad so as to prevent any escape by night.

On the appointed date after midnight, Mohammad asked Ali to put on the Prophet's covering and to lie on the Prophet's bed and pretend to sleep. This was carried out to fool the person who spied within the hut by looking through holes in the structure of the hut.

This incident fooled the spy into thinking that it was Mohammad who occupied the bed. Mohammad also told Ali to remain in Mecca for a few days so as to return the belongings of persons who had entrusted them to Mohammad for safe keeping.

Mohammad departed from his house at a moment the assassins were unaware of his intention. (It is however, mentioned in some works on Mohammad, that deep slumber overtook the conspirators that night and the Prophet walked among them). The Prophet went straight to the house of Abou Bacr and both left by a back opening. They walked to a cave in Mount Thawr which was a few miles to the South of Mecca, where they hid for three days. Food was taken to them by the daughter of Abou Bacr called Asmaâ. In order to cover all traces of her movements, she always travelled in front of the sheep which obliterated her footprints.

The fury of the Qoriesh by now had become unbounded. their men were searching everywhere for the two fugitives. A very handsome reward of 100 camels was set upon the capture of Mohammad. Some of the search party including some of the selected youth reach-

ed Mount Thawr and saw the cavern. And one of them said "They may be in that cavern." Some of them climbed to the cavern and saw a very old cobweb hanging over its entrance and also a pigeon had laid two eggs just in the entrance. One of them said, "By the look of that web, it was there a long time before the birth of Mohammad." It was during this space of time that Abou Bacr became very afraid at hearing the searchers' voices so close. He approached Mohammad and touched him. The Prophet looked at him and said in deep faith, "Abou Bacr, what do you think of two, GOD is their third ! "

When the searchers left, he Prophet cried, "Thanks Thanks be to GOD. GOD is Greater." At the same time Abou Bacr was muttering, "If one of them had only looked down at his feet, he would have seen us." This story of the cave is quoted in the Glorious Koran as follows :—

"If ye help him not, still God helped him when those who disbelieved drove him forth, the second of two, when they two were in the cave, when he said unto his comrade Grieve not. Lo! GOD is with us. GOD caused his peace of reassurance to descend upon him, and supported him with hosts ye cannot see, and made the word of those who disbelieved the nevermost. While God's word it was that became the uppermost. GOD is Mighty, Wise."

Chapter 9 — Repentance — line 40.

After three days they received news from their faithful spy, Assmaâ, the daughter of Abou Bacr, that the furious Qoriesh had calmed; they then left on two camels by an out-of-the-way route to Madinah.

Abou Bacr had taken with him five thousand Dirham which was the remainder of his wealth. He gave

orders to his daughter that she was to show his blind father a bag of stones if and when he asked about the money.

It was just before sunset when a powerful horse man suddenly approached them. Upon nearing Mohammad and Abou Bacr the horse reared and threw its rider, the rider believing that GOD was responsible and that He was protecting Mohammad immediately asked forgiveness and for an attestation of his pardon. This was given him by Abou Bacr who had it written upon a piece of bone. The horseman then returned to mislead the remainder of the pursuers.

Without any further disturbance, but under a severe June sun their journey to Madinah was completed in seven days.

II

News of the flight had reached the Moslems of Madinah, who had by now become very strong and had great power by joining with the Moslems of Mecca. Besides this, Islam had found a fertile ground in Madinah owing partly to the Jews living there who continually reminded the Arabs of the weakness of their Idols, and who warned them daily that a new Prophet would come to unify the Arabs. This unity was also a great dream of the Arabs. Therefore this new religion which preached unity was soon to be put into effect.

Thus, large numbers after morning prayer waited for the arrival of Mohammad outside Madinah. Although the sun was at its fiercest, they waited without shade up to midday.

When Mohammad had reached Qubaâ, six miles South of Madinah, he found many Moslems, with whom he stayed for four days, for in this period of days they built the first Mosque in the world.

There Ali joined them, travelling from Mecca on foot taking two weeks to complete the journey, hiding by day and travelling only by night. This was little compared to some of the hardships Moslems had to bear and especially those great pioneer Moslems who suffered severe punishment for their faith.

The Prophet proceeded to Madinah and arrived there on Friday 16th of Rabbi 1—2nd July 622 A.D. The Islamic Calendar began in this year and counts the first year of Hegira. It was certified by Omar Ibn El Khattab, the second Caliph, 17 years later.

HIS LIEF IN MADINAH

1 .

After thirteen years of suppression, suffering and struggle in Mecca, Mohammad at last arrived at his new home, Madinah; it was here that he wished to spend the remainder of his life.

The building of his Mosque was a simple affair, true to the simple life lived by the Prophet. It was built of brick and earth, with a partly covered roof of palm leaves. Mohammad worked and laboured with his own hands in the building of his Mosque. His house was of a simple design.

He had now to begin to think about the affairs of this state. He was soon to find that the inhabitants

were in great enmity and disunity; this certainly was not the case of Mecca, it was also noticeable to Mohammad that the Tribes yearned for a mere quiet and peaceful life; they had become tired of continued feuds among the families. But the most important thing to be kept in mind was the consideration, first and foremost of the environment and planning for the success of his cause.

He was also aware that the continued oppression in Mecca had prevented and frightened the weak from conversion to Islam. Thus he thought of sustaining liberty for every citizen living in Madinah, no matter what religious belief he or she followed.

He did not fear this liberty which was due to other religious leaders and preachers, because he firmly believed that truth would win the battle in the end. Aiming at equality and full freedom for every Moslem, Jew and Idolator in Madinah, he believed that oppression was a weapon of tyranny and hindrance. He never desired wealth or authority.

He sought only for peace and good relationships with everybody, refusing to agree with war, except in the dire need of defence, defence of self, defence of freedom, thought and faith. For these liberties Mohammad would fight to protect his followers.

And so Mohammad found a great politcal task before him which revealed his political genius to the history of humanity.

Thus he began by making a bond of Moslem brotherhood between the Mohajereen (exiles from Mecca) and

the Anssar (helpers, name of the pioneers of Madinah). Every exile became a brother to a helper.

Some worked in commerce in Madinah, whilst others toiled in agriculture with their new brothers. Those of the exiles who were very poor and unable to find all their necessities were allowed to sleep under the roofed part of the Mosque and were helped financially by the richer.

Mohammad was now content with this brotherhood of faith among the Moslem inhabitants of Madinah. He also proved to be a great statesman of unrivalled powers and a master mind of all ages. In an age of utter hopeless disintegration in a primitive society, and with frugal means he set out to build a confederaton, a sort of Commonwealth, a society upon the basis of universal humanity.

He made a treaty with the Jews of Madinah. Under these conditions Madinah reached a sort of unity. The Treaty was as follows : —

"In the Name of the Most Merciful Compassionate GOD. This is a treaty between Mohammad the Prophet and the believers of the Qoriesh and Yathrib, and all individuals of whatever origin, who have made common cause with them, all these shall constitute one nation." Then followed general rules, penalties, and arbitration among various tribes and clans, private duties of Moslems among themselves were mentioned. After naming all clans and tribes included in the pact, the pact then proceeded : —

"The state of peace and war will be common to all nations, no one among them will have the right of concluding peace with or declaring war against the ememies

of his co-religionists. The Jews who attach themselves to our Commonnwealth will be protected from all insults and vexation and will have equal rights with our own people to our assistance and good offices. The Jews of various branches and tribes; Auf, Najjar, Harith, Jahm, Thâlaba and Aws and all others living in Yathrib, will form with Moslems one united nation. They will practise their religions as freely as the Moslems. Those protected by Jews and Allies of the Jews will enjoy the same security and freedom. The guilty will be pursued and punished. The Jews will join the Moslems in defending the City (Madinah) against all enemies.

The interior of Madinah will be a sacred place for all who accept this Charter. Those protected by Moslems and by their Moslem Allies and of the Jews will be respected as patrons. All true Moslems will hold in abhorrence every man guilty of crime, injustice or disorder. No one will uphold the guilty, even if he were his nearest kin".

"Anyone who enters or leaves Madinah shall do so in peace and liberty."

Then after some other regulations for internal management of the City, this document concluded thus : —

"All future disputes among those who accept this Charter will be referred, under GOD, to the Prophet."1

The Charter was declared by Mohammad 1388 years ago. It declared the Freedom of Religion Freedom

1 — It is 1400 years now in 1980

of Opinion, Freedom of Speech and Freedom from Fear within the bound of that small nation.

It also led to a great social revolution against the ancient Arab traditions. The tradition up to that date had to oblige the aggrieved and injured to reply upon his own family and tribal power in order to exact vengence or satisfy the requirements of justice. These rights became by the Charter the rights of the State.

II.

Peace for the Moslems in Madinah followed for a short period. The opportunity gave them a chance to organise their living conditions and to arrange their standards of society accordng to the laws of Islam.

The month of Ramadan became the month of Fasting. The gathering of alms was also arranged, this under Islamic law being $2^1/_2$ % of the capital or saved money (1)

The summons to prayers (The Athan) was now carried out in the Mosque of the Prophet. These liberties agreed upon and set down in the Charter, gave the Prophet a greater chance to preach about the new religion. Having siezed this chance he used it to great advantage.

Here we should like to mention a few lines of his earlier speeches in Madinah, which should be more than sufficient to prove to the reader how deep his spirit of tolerance was towards the people, and what sort of fraternity, charity nd love he was preaching. It was in his first speech that he mentioned the following : —

1 --- $2^1/_2$ % of the saved money, 10 % of crops irrigated by rains, etc...

"Who can avoid Hell by half of a date, he will do, who cannot find it, then, let him speak a good word. Charity is rewarded by ten times its value.»

The following are extracts of Washington Irving's account of the characteristics of the Prophet Mohammad :

"His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. His ordinary discourse was grave and sententious, abounding with those aphorisms and epilogues, so popular among the Arabs; at times he was excited and eloquent, and his eloquence was aided by a voice musical and sonorous.

He was sober and abstenious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind, neither was his simplicity in dress affected, but the result of a real disregard of distincion from so trivial a source. His garments were sometimes of wool, sometimes of the striped cotton of the Yemen, and was often patched. He forbade the wearing of clothing enitrely of silk : but permitted a mixture of thread and silk.".

He was scrupulous as to his personal cleanliness, and observed frequent ablutions.

Together with the cleanliness of body, Mohammad, also, included the purity and cleanliness of the soul. His famous words in this respect are well known.

"Cleanliness is the other half of faith".

In his private dealings he was just. He treated friends and strangers, the rich and the poor, the power-

ful and the weak, with equity, and was beloved by the common people for his affability, with which he received them, and listened to their complaints. He had brought his temper under great control, so that even in the self indulgent intercourse of domestic life, he was kind and tolerant. "I served him from the time I was eight years old," said his servant Anas, "and he never scolded me for anything, though things were spoiled by me."

For when he said that fraternity was the basic rule of ISLAM, he meant it; he was a genuine brother to every Moslem, whatever nationality or colour. He loved children, he consoled the poor and rich alike, free or enslaved.

Always on meeting a person he saluted first with his open hand and was frequently smiling.

At home he was ideal, a kind and true man towards his wife and children, always ready to help in the household duties. He never at any time kept money for the next day. A true democratic person, even when entering any place he would sit on the nearest seat. He always repeated many times to his friends : —

"Do not flatter me, I am a slave of GOD.

Say : Slave of GOD and his Prophet."

Once, he came across some of his friends, and on seeing Mohammad, they stood up. Mohammad said to them : —

"Do not stand up as the Persians do.

So that they magnify each other."

His heart was an inexhaustible source of mercy and kindness, a kindness not only reaching his people, but also animals. He opened his door durng the night for a homeless cat, he even nursed back to health a sick cockerel.

This mercy and kindness was not a part of weakness or submission, but a mercy of brotherhood accompanied with justice. Let us see what the Glorious Koran says : —

"The forbidden month for the forbidden month and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacketh you Observe your duty to GOD, and know that GOD is with those who ward off evil)."

The Cow—Chapter 2, line 194.

"And there is life for you in retaliation, O men of understanding, that ye may ward off (evil)."

The Cow—Chapter 2, line 179.

Thus, mercy charity, fraternity and kindness were left to the self-motives and the moral powers of the Moslem. It was this power that urged the Moslems to emigrate from Mecca thereby freeing themselves from the oppression of the Meccans.

They lost their wealth and at times were forced to leave their houses and their families for their cause. They proved the existence of their Faith that defeated every trend or desire. They knew no other submission, but only to GOD.

Mohammad had the ability to defeat life. He had power to give everything he possessed to anyone who

asked. It was said by an Arab by the way of a remark, "Mohammad gives as one who does not fear poverty."

He always ate light meals, he never ate bread. made of barley two days running. His principal food was dates. It is said that Mohammad very often tied a rock upon his stomach so as to avoid the pains of hunger. His clothing was very simple, he never wore anything elaborate, but this does not mean that he lived a hermit's life or in any way imitated it. This practice is strongly pointed out in the Glorious Koran as follows :—

"And we caused the white cloud to overshadow you and sent down on you the Manna and the Quails, (Saying) : eat of the good things wherewith WE have provided you—WE wronged them not, but they did wrong themselves."

The Cow—Chapter 2, line 57

"But seek the abode of hereafter in that which God hath given thee and neglect not thy portion of the world, and be thou kind even as God hath been kind to thee, and seek not corruption in the earth; LO ! GOD loveth not corruption."

Then Mohammad gives us an example of power and endurance in life for his disciples and the emancipation of the Soul. The basic rule of Islamic civilization was revealed in the Prophet's own words as follows :—

"Knowledge is my Capital.

Thought is the source of my religion.

Love is my basic rule.

Longing is my vehicle.

Remembering GOD is my friend.
Confidence is my treasure.
Mourning is my companion.
Science is my weapon.
Patience is my grab.
Satisfaction is my profit.
Poverty is my pride.
Indifference to life is my job.
Faith is my power.
Truth is my helper before GOD.
Obedience is my honour.
Struggle is my character.
My content and peace are in prayers."

The Jews were, in fact, in a sort of Armistice with this newcomer. They thought that he would help them to regain Palestine from which they had been expelled. They also believed he would unite Arabia for their sake. But they were soon to understand that Mohammad was concerned only with his mission, and moreover, they found in him a danger to their own religion as there were many Jews being converted to Islam. Among them was the most learned and prominent, Abdullah Ibn Salam.

Here we can say a fight of controversy began. It was certainly a very serious attack, weapons of intrigue and dissension were freely used. Many Jews pretended to accept Islam and herefore attended the Prophet's lessons in the Mosque in order to drop questions of doubt to weaken the belief of Moslems.

A great number of pages from the Glorious. Koran were read in answer to these questions and many others were revealed to Mohammad to explain

to him the wicked intentions of these deceivers. Here again we quote passages of the Glorious Koran referring to this subject :—
The Cow—Chapter 2, lines 8 to 18.

"And of mankind are some who say : We believe in God and the last day, when they believe not."

They think to beguile God and those who believe, they beguile none save themselves; but they perceive not.

In their hearts is a disease and God increaseth their disease. A painful doom is theirs because they lie.

And when it is said unto them : Make not mischief on earth, they say, We are peace-makers only.

Are they not indeed the mischief-makers? but they perceive not.

And when it is said unto them : Believe as the people believe, they say : Shall we believe as the foolish believe? Are not they indeed foolish? But they know not.

And when they fall in with those who believe they say; We believe, but when they go apart to their devils they declare : Lo! we are with you; verily we did but mock.

GOD (himself) doth mock them, leaving them to wander blindly on in their own contumacy.

There are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him, God taketh away their light and leaveth them in darkness, where they cannot see.

Deaf, dumb and blind, and they return not."

Resulting in these wicked intentions another chapter was revealed unto Mohammad as follows :—
The Cow—Chapter 2, lines 87 to 89.

"And verily WE gave unto MOSES the Scripture and WE caused a train of messengers to follow after him, and we gave unto Jesus, son of Mary, clear proofs (of God's sovereignty), and We supported him with the Holy Spirit. Is it ever so, that, when there cometh unto you a messenger (from GOD), with that which ye yourselves desire not, ye grow arrogant, and some of ye disbelieve and some ye slay?

And they say, Our hearts are hardened. Nay, but God hath cursed them for their belief. Little is that which they believe.

And when there cometh unto them a Scripture from GOD, confirming that in their possession—though before that they were asking for a signal triumph over those who disbelieve—and when there cometh unto them that which they know (to be the truth) they disbelieve therein.

The curse of GOD is on disbelievers."

IV.

It was during this period of controversy that a delegation of Christians from Najran in the South

of Arabia came to Madinah. Their cause for the journey may have been to widen the gap between the Jews and Moslems, or to discuss this new religion. However, there was a big conference called to discuss the three religions.

When Mohammad was asked at the conference what he believed, he answered by quoting :—
The Cow—Chapter 2, line 156.

"Say (O Moslems) : We believe in GOD and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto HIM we have surrendered."

On the whole it was a noble conference, not of commerce or war or any material cause. It was a purely spiritual conference, discussing the three dominating religions. It ended with an appeal from Mohammad which followed :—

The Family of Imran—Chapter 3, line 64.

"Say : O people of the Scripture (1), Come to an agreement between us and you : that we shall worship none but GOD, and that we shall ascribe no partner unto HIM, and that none of us shall take others for Lords beside God. And if they turn away, then say : Bear witness that we are they who have surrendered (2) (unto Him)."

1 — Jews and Christians.

2 — Profess Islam (Moslems).

But both Jews and Christians refused to accept the appeal.

THE BATTLE OF BADR

Islam is usually accused of being a religion that was spreading by the force of the sword. This accusation is a biased opinion and has no foundation whatsoever. For Islam left faith to be convinced with freely. Islam forbids offensive wars. Wars under Islam cannot be declared, except in the case of defence. It is quoted in the Glorious Koran as under :—
The Cow—Chapter 2, line 190.

"Fight in the way of GOD against those who fight against you, but begin not hostilities. Lo; God loveth not agressors."

Thus we can perceive how Islam coincided with human nature. It likes order, truth and liberty. War is one of the human instincts which Islam tried to organise and confine to its narrowest limits. For this aim, Islam consented only to defensive wars, to defend their faith and their families. Rules were set in the most humanitarian form for war under Islam.

Here we must point out yet another form of intrigue used against Islam. A caravan consisting of Moslems was raided during a sacred month, in which is forbidden to fight except in defence. During these sacred periods however, some of the raiders were killed by the defenders. This soon gave the lie to propaganda against the Moslems all over Arabia.

In answer to that propaganda the Glorious Koran states :—

The Cow—Chapter 2, line 217.

"They question thee (O Mohammad) with regard to warfare in the sacred month. Say : Warfare therein is a great (transgression), but to turn (men) from the way of GOD, and to disbelieve in HIM, and the Inviolable Place of Worship, and to exel his people thence, is a greater with GOD; for persecution is worse than kiling. And they will not cease from fighting against you till. They have made you renegades from your religion, if they can. And who so becometh a renegade and dies in his disbelief : such are they whose works have falllen both in the world and the hereafter. Such are rightful owners of the Fire : they will abide therein."

This propaganda was being spread mainly by the Jews who had reached a point of despair against Mohammad's help. They soon broke off their promises and began their intrigues again. They began openly to announce their preference for idolatry over Islam.

The Jews informed the Qoriesh of every detail about the Moslems' strength in Madinah. They promised the Qoriesh that they would support them when they advanced upon Madinah.

This was a very critical time for Mohammad, who was fully aware of the intrigues, and to make matters worse, the Prophet had no means of defence, for Mohammad had not built or considered the fortification of the City.

Yet at the same time we cannot class Mohammad as a mere preacher of a new religon. Who could ignore

that impending catastrophe which might have extermintaed all his followers? On the contrary, he was a head of a state that was living continually under threat. He was their guardian for their protection and liberty.

The Army of the Qoriesh in the meantime was approaching Medinah, destroying each tree, stealing all sheep and camels in their path. Their Army was a thousand strong, well equiped, with the main intention of exterminating all Moslems in Madinah.

Owing to the situation, Mohammad had to fight against his inclinations of human kindness and forgiveness. With an Army of three hundred disciples, Mohammad left Madinah and occupied positions in the valley of Badr facing the advancing army of Meccans. The Meccans advanced forward of the wells, since as water is a vital weapon in war the Meccans decided to cut all supplies from Mohammad and his small army.

When Mohammad saw this huge army of Meccans—in comparison with his own—he raised his head towards the heavens and prayed that the handful of the Faithful might be saved. He cried, "O GOD, do not forget your promise of assistance, O GOD, if this little band were to perish, there would be none to offer unto you pure worship."

Three of the warriors of the Qoriesh advanced into the open space which divided the two armies and challenged three champions from the Moslems to single combat. Hamza, Ali and Obaidah accepted the challenge. The combat was nearly over with the last remaining warrior of the Qoriesh trio about to be killed and seeing that their opposite numbers were uninjured the Meccans advanced against the Moslems who engaged them in battle.

II

How did Mohammad organise his army and the planning of the battle?

Mohammad, being of a democratic nature, began by consulting his friends.

Islam is based on the universal notions of democracy throughout its history. It has, not only upheld these ideals, but also has urged its adherents to translate these principles into practical realities. The holy Koran says :

The family of Imran — Chapter 3 line 159.

"It was by the mercy of Allah that you was lenient with them (O Mohammad). For if you had been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them, and consult with them upon the conduct of affairs, And when you are resolved, then put trust in Allah. Lo! Allah loves those who put their trust (in Him)."

There is another chapter under the title **"Counsel"**. It says (lines 38, 39) : "And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel and who spend of what we bestowed on them, and those who, when great wrong is done to them, defend themselves."

Naturally the exiles were overkeen to fight for their faith. He also spoke to the helpers of Madinah who in reply said, "We have faith in you, we believed you and have witnessed the truth you have brought unto us. We promised you and gave our consent to hear and obey. Go ahead for whatever you want. We are with you. By GOD, if you cross the sea, afoot, we will cross it with you, not one of us will remain behind. We are not afraid to face our enemies tomorrow. We are pateint in war and sincere in battle".

The Molems advanced into the valley of Badr and the Prophet Mohammad ordered them to prepare for defence on a line in front of the well, which meant that the water would be between his followers and the Qoriesh. But a Moslem expert asked the Prophet :— "Is this place ordered by GOD? if so, we cannot change it, or is it your plan of war?" "It is my plan of war." replied the Prophet. "Then it is not the right place," said the expert "Order your men to move beyond the wells and build a defence around it, so that your Army may drink from it and at the same time deny it to your enemies." Mohammad at once understood the situation and ordered the carrying out of the plan.

A tent was built for Mohammad and the followers asked him to remain in it in case they were defeated, so, that he might live and join the Moslems in Madinah. It was extraordinarp thing to ask of a man who was leading the battle, but these soldiers thought more of the safety of their leader than of themselves. They believed in GOD and were therefore not afraid to face an enemy three times their number, and better equiped. No doubt their great faith in GOD and the leadership of their Prophet urged them on at such a critical time, yet they could see no danger but thought first of the safety of Mohammad, their beloved leader, and hoped for victory against the agressors.

But we find Mohammad among the gallant little army encouraging and speaking to them endeavouring to raise their moral standard yet higher.

What strong belief and faith this little army must have had to defeat such a majority ! for it was defeat for the enemy. This faith is better explained in the following lines of the Koran :—

Spoils of War—Chapter 6, lines 65 and 66.

"O Prophet ! Exhort the believers to fight. If there be of you twentty steadfast they overcome two hundred, and if there be of you a hundred steadfast, they shall overcome a thousand of those who disbelieve, because they (the unbelievers) are a folk without intelligence.

Now hath God enlightened your burdening for he Knoweth that there is a weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of GOD. GOD is steadfast".

It is a strong belief of all Moslems that GOD was responsible for the victory of the little band of faithful servants. For it was a stormy and wintry day with a strong blast blowing across the valley. These natural weapons helped the Moslems immensely, for they began at the beginning of the Meccans' retreat. The breaking up in complete disorder of this large army in front of such a smaller unit, decided the fact of GOD'S help.

The battle of Badr was the first Islamic battle which ended in a glorious victory, a victory that gained immense prestige for the cause of Islam over all of Arabia. It was the first step towards the unity of all Arbia and the Islamic Empire. It had also a great effect upon the civilisation and humanity. Such was the Battle of Badr, insignificant in numbers, but most outstandng in the history of Islam on account of its important results.

III.

Prisoners of war captured during and after the Battle of Badr were treated with the greatest kindness by order of the Prophet. The Moslems shared their

rations with the prisoners, giving them the best of their food and in some cases a much larger share was given them than to the victors themselves.

The division of the war booty (spoils) raised a certain amount of dissension among the Moslems. Here Mohammad fixed a rule which was carried out and made law. A fifth was reserved for the treasury and public use. The rest was equally divided among the troops after provision was made to the dependants of the soldiers killed in battle.

THE QORIESH'S REVENGE

The news of the defeat at Badr aroused the bitterest feeling of the Qoriesh. Sending about two hundred of their men they raided the suburbs of Madinah killing Moslems they met and destroying their trees and cattle.

It was in April 625 A.D. that an army of 3,000 well-equipped soldiers from the Qoriesh and supporting tribes advanced upon Madinah.

Here again Mohammad formed his small band of faithful army to the strength of 1,000 for a life and death struggle for the defence of Madinah. Mohammad, at the head of these outraged Moslems whose property had been wantonly destroyed, was again forced into a battle of defence.

Half-way to battle Mohammad was informed that 300 Jews refused to go any further and had returned to Madinah. This was a severe blow to Mohammad for it left him only 700 men to fight 3,000. But this did not affect the advance of the faithful who had confidence in the Creator.

The Moslems soon gained from the Qoriesh the hill of Ohod (after which the battle was named), which had complete command of the battle. In the early hours of the morning Mohammad advanced down the plain leaving a few archers with strict orders not to leave their positions as they were responsible for the defence of the flanks of their own troops and to harass the enemy's cavalry.

The Qoriesh, helped greatly by superior numbers, advanced when suddenly Hamza counter-attacked causing an immediate chaos in the Qoriesh ranks. Taking this opportunity, Hamza swung around and made a dashing advance which resulted in disaster on every side.

The archers who were left behind to hold the hill of Ohod saw victory dawning and made a fatal mistake. So over-eager were they with the thought of victory that they completely forgot the orders of the Prophet and left their positions to seek plunder.

Khalid Ibn El Walid, famed for his gallantry and leader of the Qoriesh, saw this fatal error and taking full advantage attacked the rear of the Moslems. The infantry of the Qoriesh were also able to break up the Cavalry charge. Disaster loomed for the Moslems. The great fighter Hamza with many leaders of the Moslems, were killed. Mohammad himself became the point of attack. He was soon surrounded by just a handful of his faithful followers.

The fighting was bitter, Mohammad, with blood streaming from a wound in the forehead and with his teeth broken, managed with a few of his followers to retire to the hill. Here the Qoriesh wavered, being too far exhausted, to follow them, but instead, displayed dis-

gusting savageness for their revenge. The stomach of Hamza was ripped open, his liver removed and eaten by a woman. The ears of the dead were cut off and made into necklaces and bracelets. The savage treatment of the slain exasperated the Moslems, so that even the Prophet, in a rage of anger, threatened equal treatment. This bitter feeling was not the real nature of Mohammad. It was fermented through the result of the death of his uncle Hamza.

But, God reproached him for the utterence of such fury and ordered the Prophet to forgive. This is explained in the following chapter :—

The Bee—Chapter 16, lines 126 to 127.

"If you punish, then punish with the like of that wherewith ye were inflicted. But if ye endure patiently, verily it is better for the patient.

Endure thou patiently (O Mohammad). Thine endurance is only by (the help of) GOD.

Grieve not for them, and be not in distress because of that which they devise."

On receiving this Revelation from God Mohammad forgave the Idolators and forbade all to use any ill-treatment no matter how slight towards any person slain in battle.

The following day Mohammad returned to the battle. He feared the loss of prestige among his fellow Moslems in Arabia if he delayed his return to battle longer.

The Qoriesh, fearing that Mohammad had been reinforced with new troops, decided to retreat to Mecca. However, many light attacks were put into operation

by the Qoriesh, but each in turn was held by the Moslems.

Yet another attempt to muurder Mohammad was planned by the Jews living in Madinah from the tribe of Bani El Nadir. This conspiracy Mohammad perceived whilst he was their guest. Leaving his friends speaking to the Jews, Mohammad left and made good his escape.

After this attempt at murder, Mohammad ordered that the tribe of Jews from Bani El Nadir must leave Madinah within ten days. The Jews refused to leave the City which resulted in the besieging of this tribe by the Moslems until they surrendered. Even so Mohammad allowed each of them three camels and a safe departure.

It was exactly a year since the battle of Ohod and the time fixed by the Meccans for the messacre of all Moslems. This however, was not forgotten by the followers of Islam who marched out towards Badr and waited eight days, but the Qoriesh failed even to put in an appearance. So here again the Meccans suffered a severe moral defeat.

HATRED OF THE MOSLEMS

After the evacuation of the Jewish Tribe of Bani El Nadir, outstanding houstility was being felt by the Arabs from the Jews. The Jews were seeking continuous ly for revenge against the Moslems for the defeat of their co-religionists.

Some of them travelled to Mecca to ask the Qoriesh to raise them against the Prophet of Islam, and also to help to avenge the moral defeat they had suffered in the second Badr.

The desire for revenge and hatred was so deeply embedded within them that they said to the Idolators, "Idolatry is better than worshipping this Sole GOD about whom Mohammad preaches." Other Jewish missions were sent over the whole of Arabia propagating for the sole purpose of revenge.

THE TRENCH BATTLE

The result of this propaganda produced an Army of ten thousand men who were soon to approach Madinah to exterminate Moslems. This was by far the biggest army known in Arabia.

It was in February 627 A.D. that Mohammad gathered his ministers to discuss the situation. Mohammad could not gather more than three thousand strong-men. This inferiority of numbers and the presence of many enemies within their city forced Mohammad to adopt a defensive attitude and remain in Medinah.

But Mohammad was soon aware that to remain within the City would be of little or no use.

Salman, a Persian Moslem, who was acquainted with the more civilised arts of war, advised that a trench be dug around the unprotected quarters of the city. This advice was soon accepted and put into practice, every Moslem shared the work with others. Even Mohammad the Prophet undertook the job of one of the carriers responsible of the removal of excavated earth. The whole plan was carried out in a most democratic spirit.

This plan of trench warfare astonished the enemy who advanced to it and made siege. After twenty days of cruel cold weather in which both armies had done little with the exception of small bursts of shooting by

the Archers and attempts by the enemy to cross the trench. The Jews living within the fortified parts of the city attempted another treacherous move by attempting to contact the Jews outside of the city, thereby facilitating the enemies attempt to enter he city (Madinah).

It has already been pointed out that the Jews had signed a treaty to support the Moslems and help in the defence as citizens of the same state. But the Jews broke this treaty by refusing to take part in the defence. They did, however, sell food to the Moslems, but even this they stopped, thereby committing a grave treason.

Mohammad at once took suitable precautions against this treasonable action. Sending a delegation to the Jews, he advised them to respect the treaty, but their answer was, "Who is Mohammad and who is this messenger of God that we should obey? There is no bond of compact between us and him."

Again the weather proved fatal towards the Idolators, for a heavy storm broke and destroyed their camps and tents. Heavy rain then followed compelling their Army to withdraw during the darkness from Madinah.

The morning dawned upon the Moslems with an unexpected victory; another moral victory, but this did not mean safety for the Moslems whilst these treacherous Jews remained within the city. They were a perpetual menace and not until they were cleared from within Madinah did the Arabs consider this menace neutralized

SOCIAL REFORM

Peace seemed to reign, there being no battles except for the usual small feuds and individual raids. So Mohammad decided it was time to give more attention to the organization of the society.

The policy of reform under Islam had to be administered rather slowly for the traditions were deeply rooted and had been handed down from generation to generation, this meant careful consideration before they were removed from the community.

Here Mohammad attacked the custom of exececssive drinking of wine. He forbade anyone to attend prayers whilst under the influence of drink; this was later followed by a law forbidding the drinking of wine.

Mohammad was fully aware of the importance of raising the living conditions of women who formed the other half of the community.

This part of the community was looked upon only for the sole reason of sex enjoyment for their social standards were those of animals. Thus, marriage was at once organised and unlimited polygamy restricted. Boundless adultery so notorious in Arabia was strictly forbidden.

Morally ,the women were in a most disgraceful state. In some tribes one would find a woman married to more than one man. In another, a man could marry any number of women. The eldest son used to inherit his father's wives. In many tribes marriage was an agreement to last for a certain time (period of months or years). Prostitution was rife in Arabia and proved to be a very severe problem.

Very gradually women were given equal rights as were the men. These reforms affecting women had to be attempted very carefully indeed. As pointed out, traditions and base habits had been handed down from father to son, from mother to daughter. They were deep-

ly embedded. Therefore, Mohammad applied his reform slowly and carefully all over Arabia.

Mohammad emphasised by declaring in eloquent terms :—

"Ye men, ye have rights over your wives, and your wives have rights over you."

It completely changed the life of the women. From the abject conditions of slavery and subjugation, she was, for the first time in human history, given an equal status to her male counterpart. She can inherit whether she is a daughter, sister, mother or wife. In marriage, her decision is final, in trade, she is the sole executer of her merchandise.

Alms or tithes were imposed on the rich at 2 ½% of their capital which now equals a considerable portion of modern income. This was to cover expenses of the social reform and to help and feed the poorer element of the community.

It was a community based on cooperation and love. The prophet said "Do you know the rights of your neighbour? If he asks for help; pou will help him. If he asks for a loan; you will lend him. If he is ill, you will visit him. If he is dead, you will attend his funeral. If he succeeds or wins, you will congratulate him. If he has a loss, you will console him. Oh Moslems; he is not a believer that who sleeps contentedly knowing that his neighbour is hungry."

Peace was the most required element for progress in social reform. Mohammad worked unhesitatingly for peace, always ready to make treaties for peace even for an individual friend.

It was during this period that the Prophet Mohammad gave to the monks of Saint Cathrine's Monastery, near Mount Sinai, and other Christians, a charter which has been justly designated as one of the noblest monuments of enlightment and tolerance in the history of humanity. This charter preserved the liberties of faith and living. It gave the Christians within Islamic States rights which are not even dreamed of in the many Christian contemporary states.

Under this Charter churches were protected as houses of GOD and their priests guarded against any injury. Christians were not unfairly taxed, no Bishop was to be turned out of his Bishopric. No person could be forced into conversion. Monks were left free in their monasteries. Pilgrims to Palestine were made safe and could return without being detained against their will.

Christian women married to Moslems were to enjoy freedom of their own religion, and not to suffer any kind of oppression in order to be converted. Moslems should preserve all churches and not replace them with Mosques. They should help in the building or repair of them if needed.

Here is yet another example of his tolerance which may be more than sufficient :—

Whilst fleeing from Mecca, his daughter who was in advanced pregnancy travelling by camel was killed by a Meccan.

On the conquest of Mecca, the murderer came to the Prophet after being hiding for many days and begged mercy from the bereaved father.

That personal injury—a grave injury no boubt—was pardoned unconditionally.

He tried hard to lessen the bitterness of even the feuds which were corrupting that era of peace.

In battle he repeatedly instructed his men as follows :—

"Do not destroy any tree or kill any animal except when in need of food. Spare the female, the weak and the children. On your way you will find some religious persons that live retired in monasteries serving GOD, let them alone, do not kill them, or destroy their monasteries."

During one of the battles in which Mohammad and his followers were besieged in Mecca, they were all tortured, beaten and starved but they stayed at their posts; not until they underwent terrible oppression did they emigrate to Madinah. After a short period Mohammad returned and conquered Mecca. His enemies were standing in front of him awaiting for punishment and his revenge. But Mohammad being a kind man and Prophet asked them, «What do you think I shall do with you?» They replied, "Good. A kind brother and the son of a good brother."

"Go, you are free," he replied.

Mohammad was not at any time in favour of war, for it sowed the bitter seeds of hate into the people. He emphatically hated even the mention of war, he strove undyingly for peace, peace under which he could proceed with his message of religion and social reform.

HUDAYBIYAH TREATY

It was now six years since Mohammad and the exiles had left Mecca. They were all very eager to

visit their homes and perform one of the religious duties, the pilgrimage.

The Caâbah (The Sacred Mosque of Mecca), was the visiting place of Arabs of all religions. But the Qoriesh continued to prevent Moslems from visiting it.

It was in the year 628 that the Prophet said to his disciples in Madinah that it had been foretold him that Moslems would visit Mecca and perform their pilgrimage in peace.

He summoned all able Moslems to prepare for pilgrimage with the intention of a peaceful journey. Therefore, no preparation was made for any kind of battle or war. The only weapon carried was a sword which was then a custom in those days.

He also summoned all neighbouring non-Moslem tribes to accompany him on the pilgrimage in order to prove to all Arabia his peaceful intentions and also to win their approval and moral support in case of Qoriesh aggression. The total number that moved towards Mecca for religious purposes was 1,400 souls.

The Qoriesh took this religious band of pilgrims as a device used by Mohammad to invade Mecca. They then prepared a very large Army, for Mohammad had to be stopped at any cost from visiting the Caâbah.

The pilgrims saw on the horizon the horsemen of the Qoriesh. Mohammad became very disappointed and said. "What are the Qoriesh thinking? I shall struggle for GOD'S case, till GOD'S religion overrules all, even if I die."

Here Mohammad stopped to think over this critical situation. He did not want this war which the Qoriesh

were trying to impose upon him. Moreover he was not prepared for war. Besides, how could he commit himself to wage war during the sacred month (the month of pilgrimage in which war is strictly forbidden). Thus to avoid contact with the Qoriesh horsemen Mohammad changed his direction.

The horsemen perceiving the Moslem plan, retreated to defend Mecca. However, the Moslems arrived and were soon face to face with the Qoriesh, but neither dared to declare war in the sacred month and before a sacred place.

The Qoriesh sent delegation after delegation to Mohammad to find out the strength and power of the pilgrims and advise him to return, but every delegation returned to their headquarters with the usual reply of Mohammad's peaceful intentions.

During the night the enemy undercover of darkness entered the lines of the Moslems and severely stoned them. During one night, forty men were caught whilst they were attempting such an assault upon the camp. Again the Prophet proved his peacefulness as regards his intentions and respect of the sacred month and sacred place. These culprits were released and at the same time disarmed the Qoriesh of every reason or claim against Mohammad.

Mohammad at last decided to send a representative called Osman to the Qoriesh to negotiate in order to get permission for the Moslems to visit the Caâbah to perform the pilgrimage.

Owing to the non-arrival of Osman from the Qoriesh lines, the Moslems feared he had been murdered. Thus,

they gathered around the Prophet with solemnity and swore to avenge his death in spite of the fact that they were unprepared for battle. This was called the Agreeable Pledge "Baiat El Ridwan". This is notable in Islamic history for it proved a deep effect of sincere faith within the souls of those followers of Mohammad.

But Osman returned suddenly and told Mohammad that the Qoriesh were convinced of Mohammad's purpose but could not allow him to enter Mecca as the result for them would mean the total loss of Qoriesh prestige in Arabia. The Qoriesh also did not want to fight in the sacred month, lest the Arabs would be afraid to come for pilgrimage and a great source of wealth would be lost to them.

Here negotiations took place between the two sides ended in written treaty.

This treaty laid down that all hostilities should cease for ten years and any tribe can join in alliance with the Qoriesh or the Moslems, with complete liberty. The Moslems must retreat and would be allowed to enter Mecca the following year. They should be allowed to remain there for three days and have permission to carry their travelling arms (Swords in their sheaths).

Below we quote the whole chapter referring to this treaty as sent down by GOD to the Prophet Mohammad.

Victory — Chapter 48

Revealed at Al Madinah

In the name of GOD, the Beneficent, the Merciful

"LO ! We have given thee (O Mohammad) a signal victory.

That God may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path.

And that God may help thee with strong help.

He, it is, Who sent down peace of re-assurance into the hearts of the believers that they might add faith unto their faith, GOD'S are the hosts of the heavens and the earth, and God is ever knowing wise... That He may bring the believing men and the believing women into gardens underneath which rivers flow, wherein they will abide, and may remit from their evil deeds. That in the sight of GOD, is the supreme triumph...

And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning GOD. For them is the evil turn of fortune, and God is wrath against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

GOD'S are the hosts of the heavens and the earth, and GOD is ever Mighty, Wise.

Lo ! we have sent thee (O Mohammad) as a witness and a bearer of good tidings and a warner.

That ye (mankind) may believe in GOD and His Messenger, and may honour Him, and may revere Him and may glorify Him at early dawn and at the close of day.

Lo ! Those who swear allegiance unto these (O Mohammad); swear allegiance only unto GOD. The

hand of God is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his convenant with God, on him will HE bestow immense reward.

Those of the wandering Arabs who were left behind will tell thee; Our possessions and our house-holds occupied us, so ask forgiveness for us ! They speak with their tongues that which is not in their hearts. Who can avail you aught against GOD, if he intend you hurt or intend you profit? Ney but God is ever aware of what ye do.

Nay, but ye dreamed that the Messenger and the believers would never return to their own folk, and that was made fair seeming in your hearts, and ye did think an evil thought, and ye were worthless folk.

And as for him who believeth not in GOD and His Messenger—Lo ! We have prepared a flame for unbelievers.

And GOD is the sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom HE will. And GOD is ever Forgiving, Merciful.

Those who were left behind will say; when ye set forth to capture booty : let us go with you" They fain would change the verdict of GOD. Say (Unto them, O Mohammad). Ye shall not go with us. Thus hath God said beforehand. Then they will say : Ye are envious of us. Nay, but they understand not, save a little.

Say unto those of the wandering Arabs who were left behind; Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, GOD will give you a fair reward; but if ye turn

away as ye did turn away before. HE will punish you with a painful doom.

There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth GOD and His Messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will HE punish with a painful doom.

GOD was well pleased with the believers when they swore allegiance unto thee beneath the tree, and HE knew what was in their hearts, and HE sent down peace of re-assurance on them, and hath rewarded them with a near victory.

And much booty that they will capture. GOD is ever Mighty, Wise.

GOD promiseth you much booty that ye will capture, and hath given you this in advance and hath withheld men's hands from you, that it may be a token for the believers, and that HE may giveth you a right path.

And other (gain), which ye have not been able to achieve, GOD will compass it. GOD is able to do all things.

And if those who disbelieve join battle with you they will take to flight and afterwards they will find no protecting friend nor helper.

It is the law of GOD which hath taken course aforetime. Thou wilt not find for the law of GOD aught of power to change.

And HE it is Who hath withheld men's hands from you, and withheld your hands from them, in the valley of

Mecca, after HE had made you victors over them. GOD is the Seer of what ye do.

These it was who disbelieved and debarred you from the Inviolable Place of Worship and debarred the offering from reaching its goal. And if it had not been for believing men and believing women whom ye know not lest ye should tread them under foot and thus incur guilt for them unknowingly, that GOD might bring unto HIS mercy whom HE will—if (the believers and the disbelievers) has been clearly separated. We verily had punished those of them who disbelieved with painful punishment.

When those who disbelieve had set upon their hearts zealotry, the zealotry of the Age of Ignorance, then God sent down his peace of the-assurance upon messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And GOD is aware of all things.

GOD has fulfilled the vision for His Messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if GOD will, secure (having your hair) shaven and cut, not fearing. But HE knoweth that which ye know not and have given you a near victory beforehand.

He is Who hath sent HIS Messenger with the guidance and the religion of truth, that HE may cause it to prevail over all religion. And GOD sufficeth as a witness.

Mohammad is the Messenger of GOD. And those with Him are hard against the disbelievers and merciful among themselves. Thou (O Mohammad) see them bowing and falling prostrate (in worship), seeking bounty from GOD and (His) acceptance. The mark of them is

on their foreheads from the traces of prostration. Such is their l'keness in the Torah and their likeness in the Gospel—like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm from its stalk, delight'ng the sowers—that HE may enrage the disbelievers with the sight of them. GOD hath promised unto such of them as believe and do good works forgiveness and immense rewards."

And so Mohammad achieved his greatest political success by this treaty. He had won peace that he yearned for. The Qoriesh had admitted him as a colleague and not a revolutionary. He had won an existing state l'ke Mecca. Islam became an official religion as well as other religions existing at that time in Arabia.

This treaty was a kind of an armistice between the Moslems and their most resisting enemy. Th's armstice had no doubt brought complete peace in Arabia, resulting in many Arab tribes join'ng the banner of Islam. It was the geatest opportunity Mohammad had had to spread his new religion w'dely. For after two years Mohammad had gathered an army of ten thousand men as compared to the 1.400 at the time of the treaty and pilgrimage.

COSMOPOLITAN OUTLOOK

Mohammad seized this chance of complete peace in Arab'a to proceed with his message.

Islam's principal idea is to embrace all humanity. This principle is mentioned in various chapters of the Koran. It was with this in view that Mohammad sent several envoys to the neighbouring Kings and their subjects to invite them to join in the ranks of Islam.

He sent to Heraclius of the Roman Empire, Khusru Parviz, the Emperor Kesra of Persia, the Governor of Egypt, the Negus of Abyssinia, the Ring cf Yemen and many others. His message to these heads of state was the same as sent to Heraclius, and goes as follows :—

"In the name of GOD the Kind and Most Merciful. From Mohammad Ibn Abd Ellah to Heraclius, the head of the Romans.

"Peace be upon those who follow the right path.

I invite you to Islam. If you respond you will have twice your reward. If you refuse you will suffer for the faults of your subjects.

O men of Book, come to a solution between you and ourselves. We shall worship none but GOD. We shall have no gods but HIM. If you do not agree then witness that we are Moslems."

Heraclius treated the messenger with due respect and returned a gracious answer.

The Empror of Persia was shocked that an Arab dared to adress him as an equal. He tore the letter to pieces and drove the envoy from his presence.

When the news reached Mohammad he said quietly "Thus the Empire of Kesra will be torn to pieces."

This was a prophecy which was fulfilled by Omar the second Khalif.

The Ghasanide, near Damascus, killed the Prophet's ambassador. The result of this murder caused an invasion of Syria a little later.

This successful invasion of Syria proved a daring step in the face of the kings of the two greatest powers,

Persia and Bysantia, an act of far-reaching sight and sound judgement in politics. These two powers had reached their zenith, their power of creating, building, or enlarging was past; they were in fact declining. But Mohammad had introduced a new doctrine which created a new blood and power, an ability to command and replace the old system.

Besides, these new principles of Freedom of Thought, Equality of Rights and Liberty, created a new era beloved to the hearts of the people. People had been suffering every kind of injustce and tyranny.

They all awakened unto this new religion and responded to it. Therefore it must be accepted that Mohammad himself was a rescuer of humanity who took unto himself these deeds.

VISIT OF ACOMPLISHMENT

The year following the Hudaybyah Treaty, two thousand Moslems proceeded on their journey to perform their duty of visiting Mecca.

The Qoriesh in meantime had evacuated the City before the arrival of the Moslems and pitched their camps on the hills surrounding the city. They were in a good position to notice these great number of Moslems performing their duty to GOD within the alloted time of three days agreed upon by both sides. They saw them entering the Caâbah and carrying out their prayers. They also noticed that the obedience of the Moslems to Mohammad was outstanding. It was also noticeable to the Qoriesh that no wine or vice could be seen among such a vast congregation.

The Qoriesh did not intend to give the Moslems any extra time, for they sent their messenger to the Prophet reminding him that the three days agreed upon were over and furthermore that the Moslems must evacuate the City. This was obeyed without further delay and all Moslems left to journey back to their homes.

Muir describes this scene with an unconscious thrill in these words :—

"It was surely a strange sight which at this time presented itself in the vale of Mecca, a sight unique in the history of the World. The ancient City is for three days evacuated by all its inhabitants, high and low, every house deserted; and as they retire, the exiled converts many years banished from their birthplace, approach in a great body accompanied by their allies, revisit the empty homes of their childhood, and within the short alloted space, fulfil the rite of pilgrimage. The outside inhabitants, climbing the heights around, take refuge under tents, or other shelter among the hills and glens; and clustering on the overhanging peak of Abou Qubeys, thence watch the movements of the visitors beneath, as with the Prophet at their head they make the circuit of the Caâbah, and the rapid procession between Essafa and Marwah; and anxiously scan every figure if perchance they may recognise among the worshippers, some long lost friend or relation. It was a scene rendered possible only by the throes which gave birth to Islam."

The effect of this scene was a quick conversion of some of the most violent enemies of Islam such as Khalid and Amr.

After the return to Madinah, the Prophet sent an army of three thousand men to avenge the murder of his Ambassador, to the Ghassanide Prince. The Ghassanide was strengthened by the Byzantine Emperor with an army of 100,000 soldiers.

But this did not prevent this smaller army of Moslems from attacking. What wonderful power was moving them? It was the inspiration of their faith in their leader Mohammad the Prophet. It was the unconquerable power of faith. Death for their cause meant Eden for the Martyr.

Khalid in the darkness of the night re-arranged his men and at sunrise some of them were formed into a long line and told to make as much noise as possible, so as to fool the enemy into thinking that fresh supplies and men were arriving. This the enemy fell for. The attack was held, 100,000 feared to attack 3,000.

It was of course impossible to win a battle against such a large army, and so Khalid after seeing the success of his trick retreated to Madinah.

This battle called Moôtah, had its effect also upon the Arabs on the frontier of the Northern part of Arabia. They admired this Islamic chivarly, its courage, and its principles, for many of them flocked and joined the banner of Islam.

THE FALL OF MECCA

The Qoriesh were under the impression that the battle of Moôtah was great defeat for the Moslems and the Moslems would never be able to fight any other tribe through the loss of prestige. They also thought it

possible to play their old game against the Moslems and break the treaty of Hudaybyah.

Thus the Qoriesh and their allies, Bani Bacr (sons of Bacr) attacked Bani Khuzaâ who were under the protection of, and in alliance with the Moslems. They murdered a number of the Khuzaâ tribe and dispersed the remainder. Some went to Mohammad and complained of this gross injustice.

The Qoriesh by this attack had breached one of the principles of the Treaty that guaranteed liberty and safety for both Moslems and the Qoriesh and their Allies.

Mohammad immediately led an army of 10,000 to Mecca. This army consisted of Arbs drawn from every tribe in Arabia.

The Prophet was very anxious to avoid bloodshed in this sacred place. He yearned for this battle to be his greatest, but without a fight.

Some of the Qoriesh on hearing of this army which represented nearly all Arabia marched to meet Mohammad to surrender to him so that he would protect their souls and property.

When this army of Islam at night approached near Mecca they encamped and a great camp fire was lighted. The escorting men of the Qoriesh on seeing this blazing fire and estimating the strength of the Moslems returned to their people and warned them of desperate resistance.

The Qoriesh sent a delegate to Mohammad, who returned again to his camp to convince his people to surrender to Islam's compatriot, Mohammad.

This faithful army of Moslems then moved forward, towards their goal, Mecca. On nearing the city Mohammad encountered no resistance, so he at once bowed. thankfully to GOD for this victory.

Dividing his army into four units, each unit was ordered to enter the city by different routes, North, South, East and Wast Strict orders were issued regarding the useless shedding of blood except in cases of absolute defence.

Sitting under a tent on top of a hill, Mohammad looked down upon his birthplace and old home, the home of his first struggles for Islam where he was tortured and from which he was finally banished. Descending, he entered the Caâba. There the people gathered around him. He gave a short speech and concluded with the folowing line from the Glorious Koran:—

The Private Apartments—Chapter 49, line 13.

«O Mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of GOD, is the best in conduct. Lo ! GOD is knower, Aware."

Mohammad then asked the Meccans, "What do you think I shall do with you?"

"Good ! " said they, "a kind brother and the son of a kind brother.'

"Go ! " said Mohammad, "you are free."

Here again Mohammad sets another example of sublime forgiveness. He did not punish any of those

who injured him. He did not establish a court for the criminals of war, but taught them right from wrong; the laws of GOD, only, did he want them to obey, this law of love, freedom, unity and faith in GOD.

He ordered the Meccans to remove all Idols of worship which surrounded the Caâba.

The helpers who witnessed this great show and victory and the return of Mohammad to his city and birthplace, feared that he might not return with them to Madinah. Mohammad overheard this rumour and seeing fear upon their faces spoke unto them, "GOD forbids ! life is yours. Death will be among you." For he had kept his promise of faithfulness of the Pledge of Aqaba.

Before Mohammad left Mecca for Madinah he sent several missions to the surrounding tribes to invite them to Islam. He also ordered his missions against the shedding of blood except in the cae of dire need of defence.

Some tribes on learning of this mission joined with the people of the fortified City of Tayef to fight the Moslems. These were in due course defeated by the Moslems. By this victory, the whole of Arabia became a united nation under the banner of Islam.

THE WIVES OF MOHAMMAD

The married life of Mohammad appears to be the most complicated side of the biography of Mohammad. Many writers have wrongly and unjustly accused him of being an oversexed man for the mere reason of having married nine wives or for some other unimaginative stories. Sex has been the most powerful instict in man and woman. Many great men had an equal feeling of sex

that corresponded wth their greatness. But, Mohammad's sexual life was not an abnormal one.

1. **KHADIJA.** If the marriage of the Prophet had taken place for sexual desires, as quoted by many writers, then how can they class the marriage of Mohammad to his first wife Khadija as a sexual desire ? He was 25 years old when he married Khadija who was 40 years old and a widow. He lived with her for more than 25 years of devoted life. Even at that time when polygamy was at its height and was a very deep rooted custom among the Arabs, yet Mohammad looked upon no other woman. For he deeply loved Khadija. It was not a love of sex and material lust, but a faithful love of the heart which we can conceive through his words of reproach to his youngest wife, Aishah, when he said, "By GOD, GOD has not given me a better wife than Khadija. For she believed when the people doubted my faith. She gave me her money when others refused. GOD gave me children through her and none from any other wife."

Mohammad, however, did desert his wives for one whole month and considered even divorcing them for the sole reason of their asking for more expenses, so that they might live a more luxurious life. Could this then stand as a proof that Mohammad had endeavoured to gain material interest ?

For it was obvious that Mohammad could have lived in splendour like a King but he preferred to live the life of any poor indvidual and emphatically refused therefore to give his wives more of the earthly luxuries. Then can we accuse such a man of lust and desire for any earthly interest ?

Then why should a man having past his fiftieth year marry so many ? This question will be explained later, but now, let us get down to the deeds of Mohammad for women.

Up to the time of Mohammad's message, Women in Arabia were in a very low social position.

They were inherited like the household goods, they were buried alive. There reigned unlimited polygamy, a very common habit amongst the Arabs at that time. They had no voice of opinion and no rights of inheritance.

Even under Roman law, whether in Europe or Asia women were living under no better conditions.

The slightest effort of thought gives one an idea of what Mohammad had to face in his resolution to emancipate women.

Under Islam, women exercise equal rights with men. A woman must be consulted in marriage. She inherits, she may trade for commerce and she has the right to claim for divorce in certain cases.

Polygamy is restricted to four wives as a maximum and has numerous conditions to preserve justice in the exercise of this right.

Divorce is the most unkind right which should not be exercised except after the failure of arbitration so as to avoid unavoidable harm.

Lastly, one must endeavour to live on good terms with one's wife even if he has come to hate her. Here we quote a few words of the Glorious Koran from GOD : —

> "You must associate in good terms and good friendsihp. If you hate your wives, do not ill-treat them. You may hate somebody, but GOD endows her with tremendous good."

Mohammad was a tangible ideal for all these rules. He was a very kind husband who avoided being austere or in anyway stern in front of his wives. He always helped them in their household duties if and when he was at home. He allowed them to discuss with him and he always consulted them about many affairs.

II. **SAWDAH.** It is said that when a man passed the age of fifty his desire for women invariably declines. For it was at this period of life that Mohammad had lost his faithful wife Wifo Khadija. His second wife was called Sawdah. She was neither rich, young or beautiful. She was one of the pioneer Moslems who emigrated to Abyssinia with her husband. The death of Sawdah's husband placed her in very low circumstances.

Mohammad was deeply affected by her sad conditions, and brought her to Madinah where he married her, and thereby gave to her a respectable home.

III. **AISHAH.** To be related to the Prophet by bond of marriage was considered a great honour. This was the reason of Mohammad's marriage to Aishah the daughter of Abou Bacr, his most intimate friend and the first man to have joined Mohammad in their total surrender to GOD. It was Mohammad's wish and desire to strengthen his relations with Abou Bacr.

IV. **OMAR-HAFSAH.** The same reason was in the case of the daughter of Omar, Hafsah. She was a widow and not a beautiful woman. Omar holding a position of Minister to Mohammad was a notable of high rank, and a genius known in history.

V. **ZEINAB BINT JAHSH.** Mohammad had a cousin called Zeinab Bint Jahsh whom he had known since childhood. She was considered a very beautiful woman

amongst the notabilities of the Qoriesh. Here Mohammad proves the principle of equality in Islam, for he urged Zeinab to mrry Zaid. Zaid was once a slave of Mohammad but he enfranchised him and adopted him as his own son.

It was a great shame from the point of view of the notables to marry a person branded as a slave. But here Mohammad was trying to debunk all these false traditions and to build a new community based on the fraternity of faith. So Zeinab was betrothed to Zaid, but this marriage proved unsuccessful and ended in divorce.

Adopted sons in Arabia before Islam used to exercise the whole rights of legitimate sons. The wife of an adopted son could not remarry, after divorce, the father, exactly as in the case of a legitimate son.

But here GOD wanted to restrict the rights of adopted sons and make a difference between them and legitimate sons. So, GOD wanted His Prophet to be the ideal to his new legislations. But the Prophet feared the breach of the traditions and the rumours of the people. Thus GOD reproached him in these words of the Glorious Koran : —

The Clans—Chapter 33, lines 37 to 39.

And when thou saidst unto him on whom Allah (GOD) hath conferred favour and thou hast conferred favour : Keep thy wife to thyself, and fear GOD. And thou didst hide in thy mind that which GOD was to bring to light, and thou didst fear mankind, whereas God hath a better right that thou should fear Him. So when Zaid had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage.

so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necsesary formality (of release) from them. The commandment of GOD must be fulfilled."

"There is no reproach for the Prophet in that which GOD maketh his due. That was GOD's way with those who passed away of old — and the commandment of GOD is certain destiny."

"Who delivered the message of God feared Him, and feared none save God. Allah Keepth good account.»

Thus Mohammad married Zeinab to introduce a new social law. We must also mention that Zaid complained several times to Mohammad about his wife, Zeinab, who used to ill-treat him. Mohammad ordered him to keep his wife and fear GOD.

VI. **JOUWAYRIYAH.** Jouwayriyah was a prisoner of war. She was the daughter of the Chief of the tribe of Bani El Mustaliq. By this marriage she was saved from imprisonment and all her relations who were being held by the Moslems were released for the sake of new relationship.

Her father in gratitude for this kind deed became a Moslem and was soon followed by the whole of his tribe. Here we can call this marriage a political one, which was a benefit to the community.

VII. **RAMLAH BINT ABOU SUFIAN.** Ramlah Bint Abou Sofian's betrothal to Mohammad the Prophet of Islam can be said to be similar to Jouwayriyah's for Ramlah's father was the head of the Qoriesh in Mecca. On emigrating to Abyssinia her husband professed

Christianity which left Ramlah in a very critical position, which was righted by her marriage to the Prophet.

VIII **SAFFIAH.** This marriage was again political and for the same reasons as the previous marriage. She was the daughter of the chief of Bani Quraizah, a tribe of Jews.

IX. **MAYMOUNAH.** After signing the treaty with the Qoriesh, Mohammad visited Caâba for it was here that Mohammad married Maymounah in order to strengthen this new friendship with the Qoriesh.

X. **ZEINAB BINT KHUZAIMAH.** Zeinab bint Khuzaimah was the wife of Obeidah ibn al Harith who died at the Battle of Badr.

She was neither beautiful nor young. But she was famous for her kindness. She died a year or two after marriage.

Such a marriage could not be for mere reason of sex. It had taken place, no doubt, for the sake of help and protection.

XI. OMM SALAMAH. Omm Salamah, his last wife was an old woman, poor with many children. Her husband died from the effect of war wounds in the battle of Ohod. Mohammad's marriage to her as a kind of consolation so as to help her in the upkeep and guarding her large family, thereby keeping her from living on charity.

These marriages were either for common interest, or for strengthening the relations with his friends or to reward the widows of pioneer Moslems, or for the sake of a new and unusual legislation.

THE YEAR OF DEPUTAIONS

The ninth year after Hegira was noted for delegations that flocked into Madinah to render hommage to Mohammad the Prophet of Islam. It was the real beginning of peace in Arabia and the end of tribal feuds, continuous bloodshed and Idolatry.

These deputations from various tribes came to Medinah to render alleginance to its leader. They were always given a great welcome and enjoyed the Arab hospitality for several days, after which they returned to their homes accompanied by a teacher of Islam to teach the new religion and to see that every sign of idolatry was obliterated.

Whilst Mohammad was occupied in the consolidation of the Arab tribes of Arabia there appeared a new menace in the North.

The Byzantine Empire was gathering a great army to punish the Arabs for daring to approach their lands. They were also aware of the new movement and unity of the peninsula. Their faith in this united movement was doubtful.

The news of the Byzantine army soon reached Mohammad who at once formed an army of thirty thousand, and leading this great religious army of Moslems, Mohammad marched towards Syria, stopping at a place South of Damascus, called Tabuk.

The Emperor fearing this large gathering of Moslems on the outskirts of his City, was not long in remembering the three thousand who demoralized his army of one hundred thousand at Mûtah, decided to demobilize his army and return to his capital.

Thus the soldiers of Islam again returned to Madinah without fighting.

During the stay of Mohammad at Tabuk he made new treaties with Arabs on the Northern Frontiers and the South of Syria, returning after guaranteeing his Northern Borders.

Back, again at Madinah, Mohammad began to receive more new delegations. Amid this dawning victory, the Prophet had lost his last son, Abraham at the age of 18 months. A moment before Abraham's death, Mohammad placed him in his lap and in deep sorrow said : —

"We cannot help you against fate."

When the boy had passed away, Mohammad, his eyes full of tears, said : —

"The eyes weep, the heart grieves, but we do not say what does not please GOD. We are so grieved for your quittance, Abraham."

His friends were surprised at this kind of sorrow, for he said to them : —

"I do not forbid sorrow, but I forbade the raising of the voice with weeping."

Surely this incident stands as proof of the deep human feelings embedded in Mohammad.

ABOU BACR ON PILGRIMAGE

SUCCOUR—Chapter 110.

Revealed at Al Madinah
"In the name of GOD, the Beneficent, the Merciful.
When God's succours and the triumphs come
And thou seest mankind entering the religion of GOD in troops.

Then hymn the praises of the LORD, and seak forgiveness from HIM.

LO ! HE is everready to show mercy. "

The above chapter from the Glorious Koran describes the arrival of these deputations to Madinah by "Victory of GOD."

Time passed quickly and the season of pilgrimage was due again, but still more and more deputations continued to arrive at Madinah.

There still remained, Christians, Jews and Idolators. The Idolators were still going to the Caâba. We have explained that the Caâba is a sacred place where no blood could be shed and that there are four months of the year during which no Arab can fight.

These Idolators insisted upon visiting this sacred place in the nude and in semi-nude attire. Therefore, since the removal of all Idols by the Moslems, their visit was a contradiction to the Moslem faith, and to worsen matters it was the season of pilgrimage, yet Idolators were still arriving in Mecca.

Thus, Abou Bacr was sent to represent Mohammad to go on pilgrimage with other Moslems, and also to warn the Idolators that by next years they would not be allowed to approach the Mosque.

Ali, by order of the Prophet, stood at Mina, near Mecca and recited these words of the "Glorious Koran." **Repentance**—Chapter 9, lines 1 to 36.

"Freedon from obligation (is proclaimed) from GOD and HIS messenger towards those of the Idolators with whom ye make a treaty.

Travel freely in the land for four months, and know that ye cannot escape GOD, and that GOD will confound the disbelevers (in his guidance).

And a proclamation from GOD and HIS messenger to all men on the day of the Greater Pilgrimage that GOD is free from obligation to the idolators, and (so is) HIS messenger. So, if ye repent ,it will be better for you, but if ye are averse, then know that ye cannot escape GOD. Give tidings (O Mohammad) of a painful doom for those who disbelieve.

Excepting those of the idolators with whom ye (Moslems) have a treaty, and who have since abated nothing of your right nor have supported anyone against you (as for these), fulfil their treaty to them till their term. Lo ! GOD loveth those who keep their duty (unto him).

Then when the sacred four months have passed, slay the idolators wherever you find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor—due, then leave their way free. Lo! GOD is Forgiving, Merciful.

And if anyone of the Idolators seeketh thy protection (O Mohammad), then protect him so that he may hear the word of GOD, and afterwards convey him to his place of safety. That is because they are a folk who know not.

How (can there be any treaty for others) when, if they have the upper hand of you, they regard no pact nor honour in respect of you? They satisfy you with their mouths while their hearts refuse. And most of them are wrongdoers.

They have purchased with the revelation of GOD a little gain, so they debar (men) from HIS way. LO ! evil is that which they want do.

And they observe towards a believer neither pact nor honour. These are they who are transgressors.

But if they repent establish worship and pay the poor-due, then are they your brethren in religion. We detail our Revelations for a people who have knowledge.

And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of unbelief—LO! they have no binding oaths — in order that they may desist.

Will ye not fight a folk who broke their solemn pledges, and proposed to drive out the messenger and did attack you first ? What ! Fear them ? Now GOD hath more right that ye should fear HIM, if ye are believers.

Fight them ! GOD will chastise them at your hands, and HE will lay them low and give you victory over them, and He will heal the breasts of folk who are believers

And He will remove the anger of their hearts GOD relenteth towards whom HE will. GOD is Knower, Wise.

Or deemed ye that ye would be left (in peace) when GOD yet knoweth not those of you who strive, choosing for families non save GOD and HIS messenger and the believers? GOD is informed of what ye do.

It is not for the idolators to tend GOD's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the FIRE they will abide.

He only shall tend GOD's sanctuaries who believeth in GOD and the Last day and observeth proper worship and payeth the poor-due, and feareth none save GOD. For such (only) is it possible that they can be of the rightfully guided.

Count ye the slaking of a pilgrim's thirst and tendence of the inviolable Place of Worship as (equal to the Worth of him) who believeth in GOD ? They are not equal in the eyes of GOD. GOD guideth not wrongdoing folk.

Those who believe, and have left their homes and have striven with their wealth and their lives in GOD's way are of much greater worth in GOD's sight. These are they who are triumphant.

Their Lord giveth them good tidings of mercy from HIM, and acceptance, and Gardens where enduring pleasure will be theirs.

There then will they abide forever. Lo ! with GOD there is immense reward.

O ye who believe ! Choose not your fathers nor your brethren for friends if they take pleasure in disbelieving rather than in faith. Whose of you taketh for friends, such are wrongdoers.

Say : if your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, (I) and dwellings ye desire are dearer to you than GOD and HIS mes-

(I) It was objected that, if Idolaters were forbidden to make pilgrimage, the trade of Mecca would decline. But, Mecca trade has been growing more and more each year as GOD promised.

senger, and striving in HIS way : then wait till GOD bringeth HIS command to pass. GOD guideth not wrongdoing folk.

GOD hath given you victory over many fields and on the day of Huneyn when ye exalted in your multitude, but it avails you naught, and the earth vast as it is, was straightened for you, then you turned back in flight.

Then GOD sent his peace of re-assurance down upon HIS messenger, and upon the believers, and sent down hosts ye could not see and punished those who disbelieved. Such is the reward of unbelievers.(1)

Then afterwards GOD will relent towards whom HE will, for GOD is Forgiving, Merciful.

O ! Ye who believe ! The idolators only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from loss of their merchandise God shall preserve you of His bounty if HE will. Lo ! GOD is Knower, Wise.

Fight against such of those who have been given the Scripture and believe not in GOD nor the last day, and forbid not that which GOD hath forbidden by HIS messenger, and follow not the religion of truth, until they pay the tribute readily being brought low.

And the Jews say : Ezra is the Son of GOD, and the Christians say : The Messiah is the Son of GOD. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. GOD (himself) fighteth against them. How perverse are they !...

1 — The Moslem army ambushed at Huneyn, gained a great victory after being nearly routed.

They have taken as Lords beside GOD their Rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only ONE GOD. There is no GOD save Him. Be He glorified from all that they ascribe as partness (unto Him !).

Fain would they put out the light of GOD with their mouths; but GOD disdaineth (aught) save that He shall perfect HIS light, however much the disbelievers are averse.

He it is who hath sent HIS Messenger with the guidance and the religion of Truth, that HE may cause it to prevail over all religion, however much the idolators may be averse.

O ye who believe ! Lo many of the (Jewish) Rabbis and the (Christian) Monks devour the wealth of mankind wantonly and debar (men) from the way of GOD. They who hoard up Gold and Silver and spend it not in the way of GOD, unto them give tidings (O Mohammad) of a painful doom.

On the day when it will (all) be heated in the Fire of Hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them) : Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.

Lo ! the numbers of the months with GOD is twelve months by GOD's ordinance in the day that he created the heavens and the earth. Four of them are sacred. That is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that GOD is with those who keep duty (unto HIM)."

* * *

This declaration meant that no more idolaters would in future be allowed in the Caâba.

These lines from the Glorious Koran have a greater meaning than a mere declaration for idolaters. They have laid down the basis of a new nation and rules by which this new nation should protect its orders.

Therefore, if these lines appear to be an appeal to fight idolatry and nudity, it may be called a queer thing, and even given the name of fanaticism. But this cannot be so, for even today we find civilised Europe and America fighting Communism bitterly. We have also witnessed a bitter struggle against nationalism and ditctatorship.

But here, Islam appealed to people to fight idolatory, because the pagans preached their false doctrine and tried thier uttermost to undermine this new social order by their poisonous ideas and nudity.

THE LAST PILGRIMAGE

Yemen was the last part of the peninsula to join Islam. It was also the wealthiest part of Arabia, and its inhabitants were mainly Christians and Jews.

Mohammad sent to Yemen a mission of teachers rather large owing to the size of the country. Before the Mission Members left, Mohammad said : —

"Deal gently with the people and do not be harsh. Cheer them and do not condemn them. And you will meet many people of the Books (Christians and Jews) who will ask you, what is the Key to Heaven? Answer them "the Key to Heaven is to testify to the truth of GOD above and to do good work."

However, the deputation from Yemen was the last to be received by the Prophet. For he then felt that his mission was fulfilld.

Over a period of ten years—since the Hegira to Madinah—he had organized a kind of United Nations out of a group of Arabian tribes who were steeped in barbarism, and sunk to a degrading and sanguinary superstition of perpetual feuds and fights.

He united them by the bond of brotherhood and inspired them with the belief in the ONE SOLE GOD of truth and love.

Was it not a great deed that a man could change that impervious Peninsula which the Christians and Jews were unable to penetrate any further with their doctrine, to a worship of ONE GOD?

Towards the end of his life, Mohammad was able to see the disappearance of the Arabs' licentious immorality.

Surely this outstanding accomplishment in such a short period stands as a proof of his superiority over great men?. This unlettered Prophet had proclaimed for his people the value of knowledge, had spread his belief by conviction and reason, and had rejected the policy of miracles.

Feeling satisfied with his work he set out to perform a pilgrimage on the 23rd February 632 A.D. It is said that more than one hundred thousand Moslems accompanied the Praophet Mohammad to Mecca.

It was on Mount Arafat where all Moslem (pilgrims) gathered on the 9th of Thu-1-Hijja (this day is still held as a sacred day of prayer) to listen to Mohammad. It

was on this occasion that Mohammad said unto the assembled : —

"You people ! listen to my words, because it may be the last time I shall meet you in this place after this year.

"You people ! Your lives and property are sacred and inviolable amongst one another until you appear before God, sacred as this day and this month are sacred to all.

You will appear before GOD who shall demand from you an account of all your actions. For I have told you so.

Anyone who keeps anything from another must return it to his friend and keep always faithful to the trust reposed in you.

Usury is forbidden by GOD. The debtor will return the capital only, and nothing more will be justified. The beginning will start with the loans of my uncle Abbas Ibn Abd El Muttalib.

The vengeance of blood practised in the days of paganism is prohibited, and all blood feuds are abolished commencing with the murderer of my cousin, Ibn Rabiea Ibn El Harith Ibn Abd El Mutalib(1).
Henceforth, you people, the devil is desperate of being worshipped in this land forever. But he will be content with your faults. Beware of him and take heed for your religion.

You people ! You have rights over your wives and your wives have rights over you. Your rights over

(1) Ibn Rabiea was Mohammad's cousin, who was murdered by Huthail Tribe, but here Mohammad demanded no vengeance.

them (wives) are : they ought not to let anyone you dislike enter your houses, and for you to commit sin. If they do, you can punish them by deserting their beds and beat them but not cruelly. If they stop their faults they have the rights over you, to be fed and clothed.

Treat your wives with kindness and love. Verily you have taken them on the security of GOD and have made their persons lawful unto you by the words of GOD.

You people ! listen to my words and understand. If you protect and keep well the KORAN nd my law which I have among you, you will never go astray.

And your slaves ! see that you feed them with such food as you eat yourselves, clothe them with the material you wear. They are still the servants of GOD and are not to be harshly treated.

You people ! Hear my words and perceive them. Know that evry Moslem is a brother to another Moslem. You are one brotherhood. Nothing which belongs to another is lawful unto his brother, unless freely given out of goodwill. Guard yourselves from committing injustice.

Let him that is present, tell it to those who are absent. Perhaps he that will be told may remmber better than he who has heard it."

Here Mohammad recited : —

The Table Spread—Chapter 5, line 3.

"Forbidden unto you (for food) are carrion and blood and swine flesh, and that which have been dedicated unto any other god, and the strangled, and the dead through beating, and the dead through falling from

a height and that which hath been killed by (the goring) horns, and the devoured of wild beasts, saving that which you make lawful (by the death stroke), and that which hath been immolated unto Iodls. And forbidden is it that ye swear by the diving arrows. This is an abomination. This day there are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear ME; This day have I perfected your religion for you, and have chosen for you a religion Al ISLAM. Who so is forced by hunger, not by will, to sin : (for him) Lo ! GOD is forgiving, Merciful."

It was soon after the performance of the pilgrimage that Mohammad returned to Madinah.

THE DEATH OF MOHAMMAD

After his return to Madinah, three Arabs from different tribes pretended to be Prophets. Mohammad did not pay too much attention to them. One, called Musaylimah sent two of his bogus disciples to the Prophet with a message telling him that he was his partner and that he had half of the world and Mohammad the other half but the Qoriesh were still grasping and therefore paid no heed to justice.

Mohammad's reply was : —

"In the name of GOD the Merciful and Compassionate, from Mohammad the Prophet of GOD to Musaylimah the liar. Peace be upon those who follow the right path. The earth belongs to GOD who bestows it on such of HIS servants as HE pleases. The future is for the pious."

Yet another of these pretenders was killed by his own people although he was very powerful among his people of the Yemen.

Mohammad was now very much occupied by the Arabs of the North who had grossly insulted his mission and who were preparing to attack Arabia. Thus, a few months after Mohammad's return he was forced to form again an army to defend his Northern Frontiers. He put Osama in command to lead his army. Osama was the son of Zaid who had commanded the three thousand who fought the Byzantine Army.

This new army invaded Syria after the death of the Prophet, who had fallen sick before the complete preparedness of the Army. His illness was very serious, but during the first days of his illness Mohammad endeavoured to attend prayers in the Mosque.

It was said, that on entering the Mosque during his illness Mohammad said, "Moslems, if I have wronged any one of you, here I am to answer for it. If I owe aught to any one, all I may posses belongs to you."

A man from the congregation rose and claimed three dirhams which he had given to a poor man by the express orders of the Prophet. They were immediately re-imbursed with these words "Better to blush in this world than in the next."

It was then that Mohammad was far too weak to move so that his wives agreed to let him stay at the house of Aishah. Orders were given to Abou Bacr to take the place of Mohammad at prayers.

There were in the house only seven dinars, these he ordered his wife to distribute among the poor, but Aishah forgot to carry out this request, for the day previous to his death Mohammad asked about the dinars and when he heard that they were still in the nouse, he

had them put into his hands and said to her, "How can I face GOD and possess these ! ?" It was here that Mohammad distributed the dinars himself.

On Monday the 8th June 632 A.D. Mohammad peacefulty passed away. He was buried in the same room where he had lain ill, leaving nothing to be inherited.

Abou Bacr told the wives and daughters of the Propeht that Mohammad had told him, "We Prophets are not inherited, whatever we have is for charity."

But Mohammad did leave something more important than gold and wealth; he left to the world a great immortal spiritual inheritance. His death was a great shock to the Moslems, for many refused to believe that he had died.

It is said that Omar was so stunned that he threatened to kill anyone who mentioned that Mohammad had died.

This chaos spread in an alarming degree until Abou Bacr proceeded to the Mosque and made to the assembly a brief speech.

"O people! who used to worship Mohammad ought to know that Mohammad has died. GOD will remain forever for those who worship HIM." Here he recited from the Glorious Koran : —
The Family of Imran—Chapter 3, line 144.

"Mohammad is but a Prophet who was preceded by many others. If he died or was killed will you go back to idolatory ? Who will be re-converted will never harm GOD with aught."

CONCLUSION

"So, ended a life," said Ameer Ali, "consecrated from first to last to the service of .GOD and humanity. Is there another to be compared to h's, with all its trials and temptations? Is there another which has stood the fire of the world and come out unseathed? The humble preacher had risen to be ruler of Arbia, the equal of Chosros and Ceasar, the arbitrator of the destinies of a nation? But the same humility of spirit, the same nob'lity of soul and purity of heart, austrity of conduct, refinement and delicacy of feeling, and stern devot'on to duty which had won him the title of Al Amin, combined with a severe sense of self-examination, are ever the distinguish'ng traits of his character.

"Once in his life, whilst engaged in a religious conversation with an influential citizen of Mecca, he had turned away from a humble blind seeker of the truth. He is alawys referring to th's incident with remorse and proclaiming GOD's disapprobation.. A nature so pure, so tender and yet so heroic, inspired not only reverence, but also love. And naturally the Arabian writers dwell with the proudest satisfaction on the graces and intellectual g'fts of the son of Abdullah. His courteousness to the great, his affabiliy to the humble, and his signified bearing to the presumpt'ous, procured him universal respect and adm'ration. His countenance reflected the benevolence of his heart. Profoundly read in the volume of nature, though ignorant of letters, with an expansive mind elevated by deep communion with the Soul of the Universe, he as was gifted with the power of influencing equally the learned and the unlearned. Withal there was a majesty in his face of genius, which

inspired all who came in contact with him with a feeling of veneration and love."

"His singular elevation of mind, his extreme declacy and refinement of feeling, his purity and truth, form the constant theme of the traditions. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded whatever he did. "Ten years", said Anas his servant, "was I about the Prophet, and he never said so much as "Uff" to me."

He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck anyone in his life. The worst expression he ever made use of in conversation was "what has come to him? May his forehead be darkened with mud!" When asked to curse someone, he replied, "I have not been sent to curse but to be a mercy to mankind."

"He visited the sick, followed every bier he met, accepted the invitation of a slave to dinner, mended his own clothing, milked his goats, and waited upon himself, relates summarily another tradition. He was never the first to withdraw his hand from another's palm, and turn before the other had turned. His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected; the sweetest and most agreable in conversation, those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, "I have never seen his like, either before or after." He was of

great taciturnity, and when he spoke, he spoke with emphasis and deliberation, and no one could even forget what he said. Modesty and kindness, patience, self-denial and generosity pervaded his conduct, and riveted the attention and affections of all around him. With the bereaved and inflicted he sympathised tenderly. He shared his food even in time of scarcity with others, and was sedulously solicitous for the personal comfort of every one about him. He would stop in the streets and listen to the sorrows of the lowest, to console the afflicted and to comfort the heart-broken. The meanest slaves would take hold of his hand and drag him to their master to obtain redress for ill-treatment or release from bondage. He never sat down to a meal without first invoking a blessing, and never rose without uttering a thanksgiving. His time was regularly apportioned. During he day, when not engaged in Prayer, he received visitors and transacted public affairs. At night he slept little, spending most of the hours in devotion. He loved the poor and respected them, and many who had no home or shelter of their own slept at night in the Mosque, adjoining his house. Each evening it was his custom to invite some of them to partake of his humble fare. The others became the guests of his principal disciples. His conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance. He was stern, almost to severity, and persecutions towards himself were, in the hour of triumph—synonymous with the hour of trial to the human heart—all buried in oblivion, and forgiveness was extended to the worst criminal".

"Mohammad was extremely simple in his habits. His mode of life, his dress and his belongings retained to the very last the character of patriarchal simplicity.

Many a time, Abou Huraira reports, had the Prophet to go without a meal. Dates and water frequently formed his only nourishment. Often, for months together, no fire could be lighted in his house for reason of his scant means. GOD, says the Moslem historians, had indeed put before him the key to the treasures of his world, but he refused it".

"The mind of this remarkable Teacher was, in its intellectualism and progressive ideals, essentially modern. Eternal "striving" was in his teachings a necessity of human existence : «Man cannot live without constant effort. The effort is from me, its fulfillment comes from GOD." The world he taught, was a well ordered creation, regulated and guided, by a Supreme intelligence overshadowing the Universe. 'Everything is pledged to its own time,' he declared. Yet human will was free to work for its own salvation. His sympathy was universal; it was he who invoked the mercy of the Creator on all living beings. It was he who pronounced the saving of one human life as tantamount to the saving of humanity."

"His social conception was constructive not disintegration. In his most exalted mood he never overlooked the sanctity of family life. To him the service of his faithful was not to forsake those to whom they owed a duty; but in the performance of that duty he earned 'merit' and reward. Children were a trust from GOD, to be brought up in tenderness and affection, parents were to be respected and loved. The circle of duty embraced in its fold kindred, neighbour and the humble being 'whose mouth was in the dust'."

"Fourteen centuries have passed since he delivered his message, but time has made no difference to the

devotion he inspired, and today as then the Faithful have in their hearts and on their lips those memorable words, 'May my life be Thy sacrifice, O Prophet of GOD'."

No doubt Mohammad enjoyed a great love from his followers and he deserved it. He was the man who emancipated his people from ignorance and idolatry—which was a human disgrace—and it was he who organised the system of Alms from the rich to the poor at the same time bringing a closer union of love and understanding. Did he not stop the continuous shedding of blood among the Arabs replacing it with unity and peace? He emancipated women from the wicked custom of being buried alive, being inherited as if household furniture and ill-treated. Mohammad gave them equal rights with men. He is acclaimed as the first man who worked hard for the empancipation of slaves. He forbade any kind of slavery except in the case of prisoners of war. For these he issued the highest rules of good treatment.

Before Islam, Mohammad had a slave called Zaid. This slave was kidnapped from his tribe and sold to Khadija who presented him to her husband. Mohammad upon receiving him, enfranchised him. and adopted him as his own son. Later Zaid's father travelled to Mecca to buy him back, when the father met Mohammad. he offered Mohammad money for Zaid's return. On this he called Zaid and said to him, "You are free to go to your father without money or obligation," but Zaid was so enchanted by the sincere love of this great man, and answered; «you are my mother and my father,» and refused to return to his real father.

Mohammad was a truly democratic person who never claimed superiority or divinity for himself, but always repeated these words from the Glorious Koran:—

The Cave—Chapter 18, line **110**.

"Say : I am but a man
Like yourselves, (but)
the inspiration has come
to me, that your GOD is
ONE GOD : whoever expects
To meet his Lord, let him
Work righteousness, and
In the worship of his Lord,
Admit no one as partner".

Mohammad preached true equality not only amongst the Arabs but amongst all human races and colours. He pointed that out to his followers : —

"No Arab is above a Persian, or a white man above a black, all are equal in the eyes of GOD".

His ministers were pioneer Moslems like Abou Bacr, Omar and Ali. All had imbibed the new faith and its order.

His deputies were all true Moslems, for every Moslem had the right to discuss public affairs and to voice his or her opinion in front of the Prophet. These opinions were met with respect nd duly considered.

It was just before that battle of Ohod that the majority of Moslems voted in support of this attack

although strongly opposed by Mohammad, but respecting the opinion of the majority he left Madinah and marched to Ohod.

So ends the life of Mohammad, the Prophet of a new religion called "AL ISLAM", the genius of a new social revolution in the history of Mankind.

1. "Say : He is GOD,
The ONE and ONLY :

2. GOD, the ETERNAL, ABSOLUTE.

3. He begetteth not
Nor was begotten.

4. And there is none
comparable unto HIM.

SOME OF MOHAMMAD'S

SAYINGS

"You shall not enter heaven until you believe, and you shall not believe until you love one another.",

"Religion is good counsel",

"The true Moslem is he who spares his fellow-men the evil of his hand and tongue".,

"No prince is there who rules over but ten people, but will he be brought on the day of judgement with his hands chained together, and none will set him free save the justice he dispensed".,

"You are all shepherds and you are all responsible for your flocks."

"Verily Allah detests to see men unoccupied with a pursuit of this world or the hereafter.",

"A sign of good Moslem is to let severely alone what does not concern him.",

"Let you enjoin the good and forbid the evil, check Allah send the wicked among you to perpetrate evil, then the pious will pray for deliverance in vain.",

"Let you enjoin the good and forbid the evil, check the inequity of the unjust, restrain him there from and force him back to the truth, or will hatred one another be engendered in your hearts and you will be accursed as were the sons of Israel".,

"He who seeks the world within the bounds of the lawful and according to the tenets of virtue, will he be reckoned in the same category as the martyre.",

"Fear Allah wherever you may be and cause the good deed to follow the evil so that it may be expaited thereby and treat people in a kindly way."

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